

THE XXXV.
QUESTIONS

PROPOUNDED
FOR
RESOLUTION OF UNLEARNED
PROTESTANTS

In matter of Religion, to the Doctors of
the Pretensall pretended Reformed Church
of ENGLAND,

RETORTED
For Resolution of Unlearned

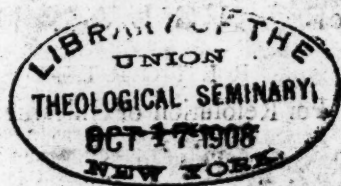
PAPISTS

In matter of Religion, to V. H. and V. N.
Doctors of the pretended Catholick Church
R O M E.

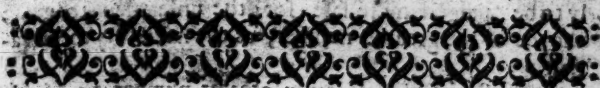
By T. SVADLIN, D.D.

*Religio effugata, qua Deo laudabilior, qua sociis amabilius, qua
homini fructuabilior.*

LONDON.



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THE XXXVI.
 QUESTIONS
 PROPOUNDED
 FOR
 RESOLUTION OF UNLEARNED
 PROTESTANTS, &c.

Hether every Christian is not obliged to
 chuse the safest way, all things considered,
 to Salvation?

Quest. 1.

Yes Questionesse; this Question is pi-
 ous and must receive an affirmative An-
 swer; If the rest prove no worse, we shall
 stand at odds.

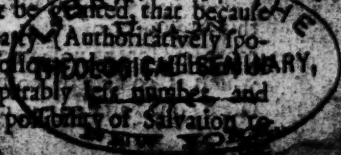
Ans. 1.

Hether that way wherein both parties acknowledge,
 unlearned men may have possibility of Salvation,
 though one of them say it be with difficulty and danger,
 if they look not well to the Foundation, be not suddenly
 to be judged more safe for the unlearned, then that which
 is esteemed safe, by one onely party, and that incompara-
 bly lesse in Number, but by the other incomparably greater
 party, which equallizes the less in all respects requisite
 to gain Credit and Authority, is constantly held to be
 utterly voide of all possibility of Salvation, even for un-
 learned persons?

Quest. 2.

I wish you had not so soon forgot the view of your first
 Question; it is not, it cannot be granted, that because
 the incomparably greater party Authoritatively spo-
 ken, to take no notice of what follows, to deny
 Salvation to any of the incomparably less number, and
 that less number acknowledge a possibility of Salvation to

Ans. 2.



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the unlearned of the greater party, it is therefore prudently to be judged more safe for the unlearned to make choyce of the greater number, as the safest way to Salvation.

For first, the incomparably greater number is a Multitude; and therefore not the safest way to follow them.

For secondly, the incomparably greater number, may with the incomparably conceited Crowes, think their own feathers whirest.

For thirdly, your Argument thus retorts upon your self; the incomparably greater number, and the incomparably less number, both confesse Scripture to be infallible; but the less deny the *Pope* to be infallible.

The like is confest of Faith to be a sure rule; Tradition is denyed by one.

The old Creedes both grant, a new one is denyed by us.

To worship God is confest by both; but to worship Images, or God by Images is denyed by us.

To trust in Christs Merits is confest by both; but to trust in Mans own Merits is denyed by us.

To pray to God in Christs Name is confest by both; but to pray to Saints, or to God in the Name of Saints is denyed by us.

In the Sacrament of the Eucharist is confest by both, Sacrifice Commemorative, but a propitiatory Sacrifice is denyed by us.

A reall presence we both grant; but a Carnall we deny.

The Body and Blood by Institution, and Primitive Observation we both acknowledge, but an Alienation of the Cup we disclaim.

In the English Liturgy is no error say some of you; in the *Roman Missall* are many, say all of us; and therefore by this Argument of yours, it is by prudence to be judged more safe for the unlearned to chuse that way to Salvation, which is confest by both, then that which is conceived safe by one party onely, viz. yours.

I have been somewhat long upon this, and yet must be a little longer; because of your Marginall Note (*viz.*) *Bishop of Cant. Sect. 35. p. 280.* Whom you quote somewhat erroneously; for he bids, *Marke, it is but a possibility of Salvation*, he grants to silly souls in the Romish Church; but a secure way he denies you; and he backs it from *St. Augustine, Lib. 1. de Bapt. cont. Don. ca. 3.* Who judged it a great sin to prefer, *Incerta certis* uncertaine, and naked possibilities before an evident and certain course: And there he gives you a taste too from your own Learned Card. *Bellar. lib. 5. de Justif. ca. 7. Tutissimum est*, and afterwards layes you, and the *Donatists* together in this want of Charity amongst you, or *Charity mistaken* by you, and lastly desires you that you would not make us as malicious (at least as rash) as your selves, in denying the Salvation to some ignorant silly souls, whose humble and peaceable obedience makes them safe among any party, that profess the Foundation *Christ*, let him that will read the whole thirty five Section, and he will resolve which is the safer way, yours or ours.

Whether this be not the present Case betwixt *Protestants* and those of the Church of *Rome*; according to the acknowledgment of the latest and learnedest of *Protestant* Authors; *Bishop of Cant. ibid.* They acknowledge the possibility of Salvation for unlearned persons in the *Roman*, and the *Roman* Doctors denying all possibility to unlearned *Protestants*, so long as they remaine wilfully in the *Protestant* Religion.

Let it be the present Case betwixt us, so you take the Restriction of the latest, and learnedest *Protestant* Authors, and particularly of that most Reverend Father in God, and now with God, because his Martyr, and summe up your games; There is a possibility, and but a possibility of Salvation for unlearned *Papists* in the Church of *Rome*; which argues our Charity; There is no possibility for Learned or unlearned *Protestants*, say you, which argues your malice, *Cant. p. 285.* Yes, which likens, and compares you with the *Donatists*; The words of the same Arch-

Quest. 3.

Ans. 3.

(4)
Archbishop: Who calls you that; whether the Sacrament of Baptisme was true in the Catholick Church, or in the part of *Donatists*; The *Donatists* exhorted all to be Baptized amongst them; why? Because both parties granted that Baptisme was true amongst the *Donatists*, which that peevish sect most unjustly denied the sound part, as St. *Augustine*, lib. 1. *Cont. Don. de Baptis. l. 2.* delivers it. I would aske now (the Archbishops own words) had not the Orthodox true Baptisme among them, because the *Donatists* denied it injuriously? Now I say, pray read the Archbishop on, and put the truth into your eyes; and tell the world if you see ere the worse.

Ans. 4. Whether all unlearned *Protestants*, who are sufficiently informed of what is here said are not guilty of a damnable neglect of their salvation, so long as they remaine *Protestants*, and not of the *Roman Church*?

Ans. 4. And why not? I need as well as unlearned? certainly they would be of deeper guilt, if there were any other; because of a deficiency of Understanding, deriving from his own Light makes more guilty then himself, saying can possibly do, Hypocrisy of Salvation. No man in the *Roman Church* there is; but for a man, one that knows the errors of the Church, (and I know a great many) there is not; for ought I yet know, much as a possibility. Yet a little more from that most Reverend Archbishop whom you have cited twice before, my soul for a simple peaceable believing man in the Church of *England*; not so for such men in the Church of *Rome*; no more for him or her but a possibility.

Ans. 5. Whether a person who is in quiet possession of any Goods, Tythes, Titles, Rights or Dignities, &c. retaining the Right to all such Goods, and is wrongfully deprived of them so long as he neither confesses that he hath wronged them, nor is condemned by the cleare Sentence of any lawfull or competent Judge sufficient Authority to set fine against him, but still maintains his Cause against his Adversary; and gives at least probable Answers to all that he alleageth against him, and pleads to be restored to his

his ancient possession, taken from him by force and violence, and whether he who thus violently took the possession from him, be not obliged in Conscience to restore it to him again? And whether he proceeds not unjustly so long as he retaines it from him?

I shall answer this impertinent Question, retorting it with a simile more verisimilitude like.

Ans. 3

Whether if a Bishop, (the Bishop of Rome be the man) do wrongfully deprive the Emperour (Emperour of Germany be he) of his Rights and Dignities, in calling General Councils, claiming his Right to that particular, and uncondemn'd by the clear sentence of any lawfull and competent Judge, &c. (pardon that Sir,) Thus follow your own example in this very Paragraph) doth not sin exceedingly in this dereliction? Will you have another? Whether if a Thief by force get in possession of your house and goods, he not sitta there as long as he delects them; and your self a Fool, if you lay not hold of the first opportunity to resume them? This is our case, we have lost our house, your Church the Church of Rome, or rather the Bishop, and Court of Rome had usurped and assumed not far upon the Rights of the Church of England, which was already opposed, but at last regained, though now (for our sins, or by the sins of others) disposed a third way, but it was violent, and I hope will not be lasting.

Whether there hath not been within the last hundred and fifty yeares, and still is, the proceeding of Protestants against the *Roman Church*, violently excluding her Bishops, Pastors, and People, from the quiet possession of many hundred yeares continuance of their Doctrine, Dignities, Titles, Governments, Revenues, Churches, and other, and still retaining them, and refusing to restore them, those of the *Roman Church* still claiming their Right, and never having been condemn'd by any competent, or lawfull Judge, nor acknowledging themselves constrained to have obtained that possession wrongfully?

Quest. 61

Ans. 6.

Sir, part of this is true, and part of this is false; That them whom you call *Protestants*, (*Catholicks*; I should have called them) have thus dealt with them of the *Roman Church* for 150. yeares shall not be denied by me, nor will it be denied by you that they did it justly, because the Bishop of *Rome* had never any universall power, untill an usurping Pope, *Boniface* by name, from an usurping Emperour *Pheras*, who murdered his Master *Maurinus*, gave him the Title of Universall Bishop, and for their robbing the English Church betwixt 600. and 700. yeares, the English Church, and Church men with the consent of King and Parliament, have resumed their own; which whether you will acknowledg to be a competent and lawfull Judge, and your selves convinced to have obtained your former possessions wrongfully, I shall leave to wiser men, then you, or my self to determine.

Quest. 7.

Whether the quiet possession of many Ages, by the Eastern, and Western Churches, in their common consent of Doctrine, and Practice, in most points of Controversie betwixt them and *Protestants*, be sufficient proof to justify the said Doctrine and Practice, it be convinced clearly, evidently and undeniably, (by Reason, or Authority) or lawfully condemned of Error, so that it belongs to *Protestants* who are the Aggressors, to convince their Adversaries of Error, and not to those of the *Romans*, or *Grecian Churches*, to prove their Tenents by any other Arguments, then that of their quiet, ancient, and universall possession, though *Catholicks* be upon the Affirmative, and *Protestants* upon the Negative; as he who quietly possesses the Name, Title, Armes, and Lands, of such, and such a family, hath sufficiently proved, that he hath a Right to them, and that they are his, till he either confesse, that the contrary is sufficiently proved, or that it be lawfully determined against him.

Ans. 7.

It is confessed, that the unanimous consent of Doctrine and Practice of the Eastern and Western Churches, in all points of Doctrine betwixt them and *Protestants*, would prove some thing of sufficiency; but in most points, it

iseth not to a sufficient proof; and yet for your *most points* you leap before you look; for if you look upon the Rites in Baptisme, you agree not with the *Eastern Church*, we do; nor do you agree with them any more then we do in the point of the *Procession of the Holy Ghost*, nor do they any more yield to you in the Infallibility, and Supremacy of the Bishop of *Rome*; so that the consent of the *Eastern*, or *Grecian*, and the *Western* or *Roman*, is not unanimous in most, much less in all points of Controversies against the *Protestants*.

Whether is it not a most insolent madnes (as St. *Augustine* termes it) or an insufferable height of pride, for any Christian whatsoever, to call in Question, much more to censure and condemne as erroneous, that which all the visible Churches in the World taught and Practised, and a manifest foolery to follow any Teachers, and give care and belief to them, who contradict the universall Practise and Doctrine of the whole Christian World?

Sir, had not these words been spoken in relation to them, whom you call *Protestants*, and we call *Catholicks* (for the *Romans* and *Catholicks* are not Termes convertible) or had these words been spoken as St. *Augustine* spake them, in relation to the *Donatists*, plain *Hereticks*, and so condemned, which *Protestants* were never yet lawfully condemned to be, these words of yours might have passed, and therefore for hereafter good words I pray; else your *insolent madnesse*, may make mad-men sober; your *insufferable height of pride*, may make proud-men humble; and your *manifest foolery*, may make fooles so wise, as not longer o follow such Teachers as your selves, who for many hundred yeares have contradicted the universall Practise and Doctrine of the whole Christian World, *Eastern* and *Western*; prove you new *Rome* challenges no more priviledges then old *Rome* did, a *Patriarchat-ship*, and no more, prove that *Patriarchall power* above the *Supreme Ecclesiasticall power*; a Generall Council, to which *Patriarchall* was alwaies subject; prove us convinced by either, you say something; till

them; I Air not farther in these dirty words.

Quest. 9.

Whether the first was not done by the first Authors of the *Protestant Religion*, and the second done, and still continued by their followers? Or if the first Authors of *Protestant Religion*, received those points of their Doctrine from any *visible Church* in the whole World, which existed immediately before their relinquishing the *Roman Doctrine*, let that *Church* be produced and named.

Ans. 9.

Sir, this Question desires another Question for answer; what do you mean, by *whether the first was not done by the first Authors of the Protestant Religion*? If you mean *insolent madnesse, insufferable height of pride*, for any Christian whatsoever, to call in question, much more to censure and condemn as erroneous, that which all the visible Churches in the World taught and Practised? With your good leave, you must name the first Authors, and what it was they censured and condemned, and so you must explain what followes, and the second done, and still continued by *their followers*: if you meane manifest foolery to follow any Teachers, and to give eare and beliefe to them, who contradict the universall Practise and Doctrine of the whole Christian World; You must name that universall Doctrine and Practise of the whole Christian World, and how we have contradicted it, else you fight with the wind, and say nothing.

For the rest of this ninth Question, to produce and name that *visible Church*, from whence we have received those points of Doctrine, which existed immediately before we relinquished the *Roman Doctrine*, the *Roman Church* it self is named, and named thus,

*Antiquam Romanam non Anglia, Romam reliquit,
Anglia non Romanum Brivantes Roma-repellit,*

Do but return to the old *Roman Doctrine* in the Primitive and Catholick Constitution of it, and we are friends, till then, Farewell.

Quest. 10.

Seeing *Protestants* affirm, that the *Roman Church* is infected

fested with errors in faith, which they pretend to have
 purged in their Reformation. I demand that it be eviden-
 ced, when any of those pretended errors began to be pub-
 lickly taught, and Practised out of some approved Au-
 thors of any Age, who affirm, that the publick profession
 of the said errors, begun in, or about their times; for see-
 ing they were publickly Practised through all Christen-
 dom, if that publick Practise had ever begun in any Age
 since the Apostles, it must have been taken notice of,
 whereby their instances of Consumption of the Lungs, of
 a beard growing white, &c. are shewed to be nothing to
 the purpose, because they are either wholly secret, or in-
 sensible, and no way publick or notorious, as these were;
 and seeing faith by St. Paul, *Eph. 4. v. 1, 2. is said to be one*,
 and reckoned up with the Unity of God and Christ, and
 so must be perfectly *one*, how Protestants and those of
 the Roman Church be properly said to have *one Faith*,
 when the one believes, what the other disbelieves? And
 as opinions contradicting one another cannot be said to be
 one opinion, how can Faiths contradicting one another
 be said to be one Faith? Neither is it enough to say, that
 they are one in that, wherein they agree, for so they will
 be one onely in part, or partially, and not absolutely
 and entirely, and as the least difference destroys the per-
 fect Unity of God and Christ, so will it do that of Faith;
 and though my opinion agree with that of another in ma-
 ny things, but disagrees in many other from his; we can
 never be said absolutely (as it must be in Faith,) to be of
 the same, and one opinion.

Doleſus verſatur in ſecula univerſalibus, your arguing by
 universalls, and yet requiring particular answers, argues
 you to be deceitfull, and to seek for Triumph, more then
 Truth; yet that people may be undeceived, I shall fol-
 low your universalls with my particulars; and though I
 could pay you with your own coyne, in saying while the
 good man slept, the envious man sowed Tares, yet I pay
 you in more current coyne, and say, Protestants affirm
 not, that the Roman Church is infected with errors in Faith,

Anſw.

and yet we say, there are manifest and clear errors in the *Roman Church*, which we purged, and when some of your Errors (not pretended but real Errors) begun thus is evidenced. Purgatory was never publickly taught by the whole Christian Church, and never decreed by the *Roman Church* itself, untill the *Florentine Council*, 1439.

Transubstantiation was never publickly taught by the whole Christian Church, nor allowed or decreed by the *Roman Church* it self, untill the *Laterane Council*, 1215.

Worshipping of Images was never publickly taught, nor allowed or decreed, untill the second *Nicene Council*, 787.

Communion in one kind not above 200. yeares, Supremacy of the *Pope* was condemned by St. *Gregory* himself, *lib. 1. Ep. 16. Anno 600.* for Antichristian.

For your Consumption in the Lungs, and a Beard growing white, I think with you, they are nothing to the purpose, whether yours, or ours; nor is it to my purpose to be satisfied with the colour of your Beard, whether it be blew or yellow.

To your Text of St. *Paul, Eph. 4. v. 1, 2.* I confesse *Faith is said to be one*, and believe you believe, that you of the *Roman*, and we of the *English Church*, have both but one Faith; whether you take it for the Rule of Faith, the Creed; If you have a new Creed, we leave you; or the end of Faith, Salvation, if you have any other end, we leave you; or the meanes of that Faith, and Salvation, *Christ*; If you have any other means, we leave you still, and for your contradicting o. inions, I tell you, it is a lame similitude to bring in thereby contradicting Faith; for though you and I agree but partially in points of opinion, yet we agree entirely in point of Faith.

Quest. 11.

Whether it be not a great Argument, to induce any ratioll indifferent man to judge that the *Protestant Authors* are put to great straits, and to desperate acknowledgments; which being ashamed of the first refuge of their

their beginners, in dying for the defence of their Succession to an invisible Church, in alleading for their Predecessors, and continuance of the visibility of their Church, *Berengarius*, the *Waldenses*, *Albigenses*, *Wickliffs*, *Hussites*, and other publicly condemned *Hereticks*, they confesse now that they have no other means to save their visible Succession, but by acknowledging, that they succeed to the Church of *Rome*, and other Churches adjoyning with her against them, in all the points of difference betwixt them and her, and all those who are united to her, to be true Churches of Christ, and consequently to hold no fundamentall Error at all; and consequent to this, to acknowledge that their first Authors, and Churches both in *England* and other Countries, wronged the Church of *Rome*, and those others insufferably, first, in condemning them of Superstition, Idolatry, Antichristianisme, &c. Which are fundamentall Errors in Religion, and destructive of Salvation.

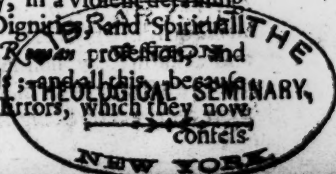
Secondly, upon this pretext in destroying, burning, and alienating to secular uses, so many thousands of their Churches, Monasteries, Townes, Cities, Castles, Villages.

Thirdly, in Massacrating, and putting to cruell Torments and death so many Priests and Professors of the *Roman* Religion.

Fourthly, in depriving their Bishops and Clergymen of their respective Church-Governments, Dignities, Sees, Benefices and Churches, and setting up others, they get livings in their places.

Fifthly, in making it no less then High-Treason (which is yet in force) either to be Priests, or to communicate with them in many Spirituall Church-Offices and Sacraments.

Sixthly, in continuing to this day, in a violent detaining of their Churches, Benefices, Dignities, and Spirituall Functions, from all those of the *Roman* profession, and holding them in their own hands; and all this, because they maintain certain pretended Errors, which they now



confess not to be fundamentall, nor destructive of Salvation; and consequently that those of the *Roman Church* have suffered, and still suffer all these intollerable injuries, for that which even these Modern Authors acknowledg to be no more then a venial and small sin; for if it were mortall, it would destroy Salvation, so long as one wilfully continues in it, which they affirm it does not.

Further by this Acknowledgement, these modern *Protestant* Authors must confess, that their former Writers, who were of a contrary mind, in charging the Church of *Rome*, and the rest with her, of Superstition and Idolatry, &c. and all those who then joyned with them, and all their modern Churches and *Protestants*, both without and within *England*, who at this day hold it a point of their Faith to accuse the Church of *Rome* in the same manner, erre damnably against Christian Truth, and so consequently are no true Churches of Christ; for it cannot be less then a damnable Error, to make it a point of their Faith and Religion to condemn any one, much more all the visible Churches of the *West*, nay and of the *East* too, and so of whole Christendom, for nine hundred yeares together of grievous Superstition, when upon better examination, the Doctors of the same *Protestant Church*, are compelled by force of truth to confess, that those Churches neither are, nor ever were guilty of those horrid Errors, and at most erre onely venially and lightly, which hinder them not either to be a true Church of Christ, or to obtain Salvation, (Bishop of *Cant.* p. 129. num. 3.) Even while they constantly and immoveably maintain them, and accuse all, who wilfully contradict them, and condemn them as erroneous. And hence also it follows, that seeing these modern *Protestant* Authors and their party Communicate in Prayer and Sacraments with the *Presbyterians* and *Calvinists*, who accuse the Church of *Rome* of Idolatry, &c. (and so put it in fundamentall error) and acknowledg themselves to make one Church with them, must be guilty of deadly Schisme by that Communion and acknowledgment; and consequently so long

as they continue in that Communion are incapable of Salvation.

Here are many words to small purpose, a Question might have been couched in five lines, enlarged to five pages; my answer must be answerable. *Ans. II.*

Know you therefore whosoever you are without a name; *Protestants* are not put to great straits, nor desperate acknowledgments, they are not ashamed of their first beginners. They stand not for the Succession of an invisible Church; they acknowledg not for their first beginners of a visible Church *Berengarius*, the *Waldenses*, *Albigenses*, *Wickliffes*, *Hussites*, (whom yet you cannot truly affirm to have been legally condemned for Hereticks) but we alludge for our Predecessors *Christ* and his Apostles, *Ignatius*, *Clemens*, *Hegesippus*, *Polycarpus*, *Irenaeus*, *Theophilus*, *Tertullian*, *Cyprian*, *Origen*, *Methodius*, *Gregory*, *Nicetas*, *Constantinus Magnus*, *Eusebius Caesarian*, *Lactantius*, *Athanasius*, *Hilarius*, *Basilus Magnus*, *Gregorius*, *Nysenus*, *Gregorius Nazianzenus*, *Hieronymus*, *Epiphanius*, *Ambrosius*, *Chrysostomus*, *Cyillus*, *Theodoretus*, *Augustinus*, with the foure Oecumenicall Councils of *Nice*, of *Constantinople*, of *Ephesus*, of *Calcedon*, with all the holy company of *Saints*, and noble Army of *Martyrs*, untill the seventh Age, against whose positions if we hold any thing, name it, we answer it; prove it, we yeild; and many more *Catholicks* since, we acknowledge not to succeed the Church of *Rome*, we were and are as the Church of *Rome* was of the *Catholick Church*; we acknowledge her to be a true Church, we deny her to be the true Church; she is, and we are parts of the true Church, yet we not so erroneous as she; we acknowledge not to have wronged the Church of *Rome*, we complain that the Church of *Rome*, or rather the Bishop of *Rome* with his Court, hath wronged that Church, this Church, and with both the whole *Catholick Church* by *Quittance*, and by *Forfeiture*.

I. By *Quittance*, the Bishop of *Rome* hath wronged the Church, in assuming to himselfe the Title of *Univerſall Bishop*.

Origen

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Methodius
to this

Bishop, and *spirituall Sovereigne*, and Monarch of the Church, which is as inconsistent with a *Provinciall Patriarchiat-ship* (which was never by any, nor shall by me be denyed him) as *Humane* and *Divine Institution*.

2. By Forfeiture, for if the Rebellion of an Inferior forfeits by renouncing his Loyalty to his Superiour, then the Bishop of *Rome*, is notorious in his Rebellion against *Generall Councils*, the onely Supreme Ecclesiasticall power; and not onely against a *Generall Council*, the Representative Church, but also against the Catholick Church, in usurping a Dominion over it.

And not onely by Rebellion, but also by Robbery; who but the Bishop of *Rome* would have robbed the King of *England* of his Investitures of Bishops; which *Henry* the seventh protested against by his Proctour? Who but the Bishop of *Rome* robbed the King of his Patronages, by Collations, Provisions and Expectative Graces? Who but he robbed the King of *England* of the last Appeales of his Subjects contray to the ancient Lawes of *England*? I could go on to inferior Robberies committed by the Bishop of *Rome* upon the Nobility and Clergy of *England*, but I hasten to the rest of your Question.

We have not condemned your Church of *Rome* of Superstition, Idolatry, Antichristianisme, &c. Private men it may be have, the Church of *England* have not; and if the Church of *Rome* be guilty of such Errors, let her free her self.

The Church of *England* hath not destroyed, burnt, alienated to secular uses, thousands of your Churches, Monasteries, Townes, Citties, Villages; if any such things have been done, let the Actors be questioned, let not the Church of *England* be blamed.

The Church of *England* hath not put to cruell Torments and death many Priests and Professors of the *Roman* Religion, nor deprived their Bishops and Clergy of their Church-Governments; the Church of *England* hath onely recovered their own; the Church of *England* hath not made it High Treason to be Priests; you know, when they

are executed, they executed for something else, then for being Priests.

The Church of *England* continues not in a violent detaining of *Roman* Benefices, but in a lawfull possession of their own; and all this, not for certain *pretended* but *reall* Errors, which you of the *Roman* Church do hold, and destructive to Salvation to such knowing men as your self, though not of the same consequence to simple and well-meaning men amongst you; the distinction of your *veniall Sins*, we refer to your selves; every sin we say is *mortal*, so long as a man wilfully continues in it, knowing it to be sin.

Nor do we hold it a point of Faith, to accuse the Church of *Rome* of Superstition, and Idolatry; but if you are guilty of such Crimes, look you to it; we erre not damnably in saying, Worshipping Images, or God by Images, is Idolatry, and therefore for all this, are true Churches of Christ; we condemn not the visible Churches of the *West*, nor of the *East*, much less, whole Christendom for 900. yeares together of Superstition; name but one point, we hold contrary to the Tenents of the Catholick Church for 1600. yeares, (I give you a larger time) we yield.

You are come again to erring venially and lightly, to which you had answer before; onely take this by way of addition to your Quotation of the Bishop of *Cant.* p. 129. *Num.* 3. All that that Learned and most Reverend Bishop saies, and grants, is, that the Church of *Rome* is a true Church in Essence, and this, because she receiveth the Scripture as a Rule of Faith, though as but a partiall and imperfect Rule, and both the Sacraments as Instrumentall Causes and Seales of Grace, though they adde more and misuse these: And now what you have got by this Quotation, when you have understood it, you may alter to a better Mode.

To your last which charges us to Communicate in Prayer and Sacraments with the *Presbyterians* and *Calvinists*, and so are guilty of deadly *Schisme*, and are thereby

consequently incapable of Salvation. I would and do wish you had not spoke false English, for we Communi- cate neither with *Presbyterian* or *Calvinist*, let them be all one, it is all one to me, they are at a greater distance from us then *Rome* it self. And I think the poor Church of *Eng- land* suffers more under one of them, then ever she did under the Church of *Rome*; and therefore as yet are as capable of Salvation, as you of the *Roman* Church, be- cause we hold of the Catholick, in which, and which Church onely is Salvation; and from which Church if you have made a Schisme, by giving the cause of separation, let it be your care to return to the Catholick, that we may shake hands and be friends.

Quest. 12.

Whether it be not a great Argument of security to those who either are of the *Roman* Church or convert them- selves to it, that her very Adversaries after so many con- demnations of her to hold most grievous and damnable Errors, dare not now accuse her to hold any Error de- structive of Salvation; so that the belief of her Doctrine in every point, their obedience to all her Command- ments, the exercise of all her Practises, their praying to Saints, reverencing of holy Images, adoring of Christ, as really and naturally present in the Sacrament, &c. consist with Salvation: And though some say, Bishop of *Cant.* p. 281. though these destroy not Salvation, yet they are dangerous points and Practises, weakning the Founda- tion and endeavouring the destruction of it in continuance of time; yet who sees not that it is more secure to hold a Religion which makes the Foundation onely weak, by their Adversaries concession, then to hold theirs, which the contrary party most constantly assms to destroy quite, and rase the Foundation of Religion, and to make Salva- tion, not onely hard and in danger, but utterly impossible, till it be deserted.

Ans. 12.

Security it may be, but a Supine, not a safe security; for certainly, praying to Saints, which hath neither Pre- cept, Pattern, nor Promise, Reverencing of holy Images, which hath a direct prohibition, if they are not holy, and
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how they are made holy, you should do well to tell us; adoring Christ as really and naturally present in the Sacrament, if by naturally present you understand carnally, which hath a direct negation in the Scriptures, will not consist with salvation, no not with a possibility of Salvation; which you might have learnt from the Archbishop of *Cant.* if you had Quoted him right; for in the 181.^{p.} which you cite, not a word of any such thing. But in the 281. and 282. it is to the purpose, not yours but ours; and there you shall find thus much with much more; a secure way they cannot go, that *hold with such Corruptions when they know them*; now whether it be wisdom in such a point as *Salvation is*, to forsake a Church in the which the ground of *Salvation is firm*, to follow a Church in which it is *but possible one may be saved*, but very probab'y he may do worse, if he look not well to the Foundation, judge ye. So the Archbishop, so I, and so you have an answer to your 12. Question.

Whether it be a likely thing, that the chiefest of the pretended Errors in the *Roman* Religion, contain any danger of losing Salvation in maintaining them, seeing for this 1000 yeares by the common confession of *Protestants* themselves, they have been universally believed and Practised as matters belonging to Christian Faith and Duty, both by the Latine and Greek Church; and in the belief and Practise of them was the common way wherein Christians were saved, which if it were dangerous, what other safe way was there wherein Christians might be saved? and yet certainly there was alwaies a safe way to Heaven. And what likelihood is there that the safe way should be wholly unknown, and unpractised for so many hundred yeares together, and the common known way according to the full belief, and settled perswasion of all the visible Churches of Christendom should be dangerous and unsafe? Or what reason can be given, that the Professors of the Doctrine of the *Roman* Church should be in an unsafe and dangerous way, before *Protestants* began, seeing they had none in those times, to shew them that they were in danger?

Quest. 13.

Ans. 13.

Lib. 5. de Just.
c. 7.

Yes, likely enough, for the chiefeſt of the Errors (not pretended, but Errors) in the *Roman* Religion, contain danger of loſing Salvation in maintaining them, elſe why did *Bellarmino* himſelf (the greateſt and learned'ſt Champion the Church of *Rome* ever had,) ſay in regard of the uncertainty of our own Righteouſneſſe, and of the danger of vaine-glory, it is ſafeſt to reſoſe our whole truſt in the mercy and goodneſſe of God. And I think, and you believe, this is one Error, which contains Error of loſing Salvation; for he that ſtands upon his own Mérits totally or partially, is very like to come ſhort of Salvation: Elſe King *David* would never have prayed, *Enter not into judgement with thy Servant O Lord, for no fleſh is righteous in thy ſight*; Elſe the Prophet *Iſaiah* would never have ſaid, *our Righteouſneſſe is as a filthy cloath*: Elſe Chriſt would never have Comanded us to confeſs, *when we have done all we can, to ſay, we are unprofitable Servants*.

Seeing for 1000. yeares, by the common conſent of *Proteſtants* themſelves, they have been univerſally believed and Practiſed.

It is not long ſince you ſaid for 900. yeares, now a thouſand; but to let that paſſe, for it is but 100. yeares difference, and we can well afford it you, ſince it is ſaid again as before, prove any point that the Church of *England* holds was not the univerſall Doctrine of the Catholick Church for 900. yes, 1600. yeares, and then it ſhall be confeſt, you have ſaid ſomething, and therefore no danger yet, but Chriſtians were ſaved in and by the right way, but not in and by the *Roman* way, as the *Roman* way is now.

And yet more; you had ſome that did tell you, that the preſent *Roman* way was not, is not a ſafe way to Salvation; what elſe perſwaded St. *Bernard* to deny praying to Saints? What elſe before him, put *Gelaſius* to ſay, taking the Cup from the *Laity* cannot be done without grand Sacrilege? What elſe after both, put *Gerson* to give this ſage advice, I ſee that the Reformation of the Church, will never be effected by a Council, without the

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Presidence of a well-affected, wise and constant guide? Let the members therefore provide for themselves throughout the Kingdoms and Provinces, when they shall be able, and know how to compass this work.

What else made *Robert de Grosteste*, write a sharpe Letter to the *Pope*, exhorting him to reforme some monstrous Enormities, which flew from *Rome* as a poysonous Fountain, and infected the whole Church? And this, and a great deal more does tell you, some in those times there were to shew you, you were in danger.

Whether it hath any shew of probability, that the said pretended Errors, though they raise not the Foundation of Christian Faith, (as the late *Protestants* confess, Bishop of *Cant.* p. 283.) yet they may in time endanger the raising and destruction of it, as they argue, seeing that after the universall belief of them for 1000. yeares together, the Foundation yet remains undestroyed and entire? For if 1000. years continuance of them hath stood with the integrity of the Foundation, what appearance is there, that they will ever cause or induce the destruction of it?

No, indeed, there is not a shew of probability, but there is a sound probability of it; and this the Archbishop, p. 285. tells you, such ill luck you have in quoring him, saying, that the Errors of the *Roman* Church are so many, and some so great (for which he cites Bellar nine; *In prefat. operibus prafixa*) as weaken the Foundation, that it is very hard to go that way to Heaven, especially to them that have had the Truth manifested to them.

And surely, the Foundation once weakned is in some probability of being raised and destroyed, even by the vertue of *Gutta cavat Lapidem*.

Further concerning this *Protestant* distinction of Errors in Faith, Fundamentall and not Fundamentall, I demand first, what they understand by fundamentall Errors, for if they mean any nicety in speculation, or Theologicall discourse, it belongs not to the knowledge of the unlearned, either therefore by a fundamentall Error, such an Error in Faith as destroys Salvation, howsoever that comes

Quest. 14.

Ans. 14.

Quest. 15.

comes to pass, or they say nothing to the present purpose : This therefore supposed to be their meaning ; I demand secondly a Catalogue and precise number of the fundamentall Errors in Faith, that is, how many and which are those Errors in Faith which destroy Salvation ? For what helps it a Christian to know that there are such destructive and damnable Errors, unless he knew whether he held any such Errors himself or no ? And how can he ever be certain of that, so long as he is ignorant, which are fundamentall Errors, which not ? If this Catalogue be refused, I demand at least some evident means or mark, to distinguish Errors in Faith, destructive to Salvation or damnable, from others consistent with Salvation or veniall, which is neither to deny any of the Articles contained in the three Creeds, (as some *Protestants* have thought) for one of them puts the *Procession* of the *Holy Ghost* from the *Father* and the *Son*, the denyall of which they neither do, nor can hold to be a fundamentall Error, unless they affirm the *Grecian Church* to erre fundamentally, and so deny it to be a true Church of Christ ; which were quite against the said *Protestants*, seeing they maintain the contrary : Nor is the Creed of the Apostles alone a sufficient Rule to determine fully, which are fundamentall, which not ; both because there are some things in it, which (by reason of the lightness of the matter they containe) come not by far so near the radicall and primary mysteries of Christian Faith, as do many points controverted betwixt *Protestants* and those of the *Roman Church*, and therefore cannot with any shew of Truth be termed fundamentall by *Protestants*, such as are the circumstances of Time and Persons, as that our Saviour suffered under *Pontius Pilate*, and no other judge, that he rose the third, and no other day, &c. and because some points necessary to the substance of Christian Faith according to *Protestants*, are not expressly defined in that Creed, as, that the Holy Scriptures are the Divine word of God, which is the precise number of the Books of Canonick Scripture ; whether there is any written word of God or no ; or any

Sacraments, &c. So that a Christian finds not all fundamentall points of Faith, set down expressely in the Apostles Creed; neither is the Scripture a sufficient Rule to know which are, which are not fundamentall points, for there are a thousand, nay a million of Truths expressed in Scriptures, which touch not immediately the Foundation of Faith, as *Protestants* terme it, and no small number of points according to them fundamentall, which are not expresse in Scripture; as the number of Canonick Books, the entire incorrupt purity of the Originall in any Copy or Copies, which is come to the hands of *Protestants*, &c. which in their principles are such points of Faith, that true Faith and consequently Salvation cannot be obtained without them: For if sole Scripture (as they affirm) be the Rule of Faith, and all that is in Scripture is to be believed, and nothing to be believed but what is in Scripture, or evidently deduced from it; seeing Faith is necessary to Salvation, the determinate belief of all that is true Scripture, from which onely (they say) the true points of Faith are drawn, must be necessary to Salvation, and so a fundamentall point of Faith.

Thirdly, I demand how any Christian can affirm, that the danger of any point of Faith whatsoever, being sufficiently propounded as such, is consistent with Salvation; seeing all such denials or disbeliefs, include this damnable malice of attributing falsity to that which is revealed by God himself, as all points of Faith are, how small soever the matter be which is revealed in them, which appears evidently by this example.

I suppose that this sentence of Scripture, *tertia die resurget*, he shall rise again the third day, is sufficiently propounded to any one, as a point and Article of Christian Faith, as well according to the substance, *resurget*, that our Saviour should rise again, (which *Protestants* grant to be a fundamentall point) as the circumstance of time *tertia die*, the third day. Now suppose that some Christian to whom this whole sentence of Scripture is sufficiently propounded, should firmly believe the substance of the Resurrection,

Resurrection, because he esteems it to be a fundamentall point, but should disbelieve the precise circumstance of time, that it was onely upon the third, and no other day; I demand seeing both the one and the other is propounded equally, as expressly contained in that sentence of Holy Scripture, whether he that disbelieves that the Resurrection happened upon the third day, and dies in that belief, can be saved?

Ans. 15.

To your distinction of fundamentall and not fundamentall, it is as much yours as ours; and what the late Reverend and Learned Archbishop of *Cant.* answered the *Jesuit*, or *A. L.* in this point, the same I give you, and beseech you, as you will answer it to Almighty God, say, whether you do not believe the *Jesuit* or *A. C.* was not fully satisfied by the Bishop? If you will have more, thus, Points fundamentall, without believing which, an ignorant man cannot be saved are set down in the Creed; points fundamentall which a learned man opposing, that is Maliciously, Schismatically, Heretically opposing are many more, even as many as the Scriptures propose, or the Church, the Catholick Church, either Representative in a lawfull Generall Council, or otherwise collected altogether, shall determine from the Scripture either Divinely or deductively.

For your Catalogue, and precise number of fundamentall Errors in Faith, as it came from a cunning brain, so I leave it where I found it.

To your more modest demand, which are destructive of, and which are consistent with Salvation? I answer, imputing any Article of Faith, stubbornly and maliciously, is destructive of Salvation, disbelieving what a Church shall determine, though it consists not with, yet is not destructive of Salvation.

To your *Grecian* Church erring fundamentally about the Procession of the *Holy Ghost*, I say no more then what some of your own have said, though they disagree in words, yet they agree in sense, and so erre not fundamentally, thereby to make it no true Church of Christ,
but

but onely circumstantiallly, and so remain a true Church of Christ; which if you do not remember, you may take it in this Distick.

*Ex Patre & Gnato procedit Spiritus Almon
Quamvis dissident nomine Græca fides.*

An Erroneous Church they may be in this particular, yet a true Church they are, notwithstanding this particular, because they deny not the Consubstantiality of the Persons. For your lightness of matter, which the Creed contains, as it came in by a Parenthesis, so I wish you had left it out, for fear some whether yours, or ours, I fear both, think lightly in time of all.

The circumstances of *Time* and *Persons*, *Pontius Pilate*, and the *Third day*, are to be believed as well as the *Substance*, *Christ suffering* and *his Resurrection*, that is, the circumstances being maliciously impugned, not simply disbelieved, will not consist with Salvation.

To your precise number of *Canonicall Books of Scripture*, though the Creed define them not, yet that doth not argue the Creed not to be in them, or they in the Creed; put both together, and you have a sufficient Rule to know which are, and which are not fundamentall points.

Though the Scriptures do not tell you which are, and which are not *Canonicall*, yet the Church hath, and for all that the Scripture is the Rule of Faith, not the Church, because the Church is but the Door and Threshhold, the Scripture, the house and Foundation.

The incorrupt purity of the Originall, we enjoy in our Translations; because our Translations agree with the Originall; nor yet doth it follow, that the determinate belief of what is true Scripture is necessary to Salvation; that is to all men; to all men fundamentall points are necessary, to some onely all is necessary.

Nor is your Example so evident as you would have it appear; for you begin it with a *suppositum*, *non supponendum*, make it your own, not another mans case, and deny

the Resurrection of Christ upon the Third day, or assign it to another if you dare, I dare not; nor dare I say you may be saved or shall be damned; if you do, such secrets belong not to me, and I wish you not to be too busie with them, lest you scorch your fingers.

Quest. 16.

I demand farther, That seeing St. Paul *Heb. 11. 1.* saies, that Faith is *ῥῆσις*, the substance or ground (as the Protestants English Bible of *Anno 1648.* hath it) of things hoped for, and is reckoned up by the same *Apostle Heb. 6. 1, 2.* amongst those which are called by him *Basis*, the Foundation, *one of them being Faith to God*, and the *Apostle Eph. 2. 20.* saies, we are built *ἐν τῷ θεμελίῳ*, upon the foundation of the Prophets and the Apostles, which now according to the Protestants, can be nothing else save the Writings of the Prophets and Apostles in Holy Scripture, I demand whether to say, that *some points of Faith are not fundamental*, or belonging to the foundation, be not as contrary to common sense, as to say, that some stone in the foundation of a building belongs not to the foundation, or is not fundamental.

Ans. 16.

Sir, whether the Translation be *Ground* or *Substance* needs not trouble you, nor shall it me; since the Original will bear either, and Faith to God is one of them which are called Basis or foundation. *And we are built upon the foundation of the Prophets and Apostles*, may signifie the writings of the Prophets and Apostles in holy Scriptures: This, and all this will not bring in your demand; whether to say, that some points of Faith are not fundamental, or belonging to the foundation, be not as contrary to common sense, as to say, that some stone in the foundation of a building belongs not to the foundation, or is not fundamental? Or if it did, what harm hence to the Church of *England*, which saies not, any points of Faith are not fundamental?

Quest. 17.

Further I demand, That seeing St. Paul affirms in the forecited place *Heb. 6. 2.* that Laying on of hands, amongst many other points, is the foundation, how Protestants can deny, that (seeing the Laying on of hands is disbelieved and

and rejected by them in the *Sacrament of Confirmation*, and by some in the Administration of Holy Orders, as a Popish Superstition) such Protestants differ fundamentally from those of the Roman Church ? Or if the *Laying on of hands* belong to the foundation, as St. Paul here affirmed, why *Anointing with Oyle*, mentioned by St. James, should not also be a fundamental point ? Or why *Laying on of hands* (being onely, as Protestants esteem it, a Ceremony; not Sacramental) should be here termed the foundation and the substance of the *Eucharist*, which all hold to be Sacramental, and more than a meer Ceremony, should not be fundamental ? Or lastly, what reason there is to say, that *Laying on of hands* hath a neerer connexion to the radical and prime mysteries of our Faith, then many other points controverted betwixt Protestants and those of the Roman Church ?

Whether by *Laying on of hands* here is intended *Confirmation*, which to be a Sacrament, properly so taken, will be hard for you to prove, but not hard for me to grant, that it is *Sacramentale quoddam*, and yet not *Sacramentum* for want of *visibile signum invisibilis gratia*, and yet hard again for you to make it a foundation, the use whereof is not disbelieved or rejected by us. No, the disuse of it is lamented, and let them answer it who have caused it. Yes, and *Laying on of hands* in the Administration of Holy Orders is used by all those who are ordained Episcopally ; and yet no Sacrament for all that, though we confess it a foundation *quoad Ecclesiasticos*, not *quoad Ecclesiam*. Answ. 17.

Why *Anointing with Oyle*, mentioned by St. James, should not be a fundamental point, you might have told your self without demand from others, because the Epistle of St. James, and some other Books, were not received into the Canon of the Scripture, untill some time after the Foundation was laid.

Nor is *Laying on of hands* esteemed by Protestants a Ceremony nor Sacramentall, nor is it by St. Paul termed the Foundation, and substance of the *Eucharist*.

We all, you and we hold the *Eucharist* to be a Sacrament,

ment, and not onely Sacramentall but Fundamentall; that is, *Inadulteris*: Nor do I remember that I ever read, that *Laying on of hands* hath a nearer connexion to the radicall and prime Myſteries of our Faith, (unleſs onely in *Eccleſiaſticis*) then many other points controverted betwixt *Proteſtants*, and thoſe of the *Roman Church*,

Queſt. 18.

It is yet further demanded, ſeeing *Proteſtants* affirm, that the whole Catholick viſible Church may erre in the definition of points of Faith, not fundamentall, and ſeeing that they affirm, that the points in difference betwixt us are not fundamentall, and ſo not neceſſary to Salvation; and laſtly ſeeing they affirm alſo, that the Scriptures may be obſcure in points not neceſſary to Salvation; by what means can they ever think to convince the *Roman Church* of Error in theſe points of difference betwixt them and her?

Anſw. 18.

Sir, with your favour, *Proteſtants* do not affirm that the whole Catholick Church can erre in Doctrines abſolutely fundamentall, and neceſſary to all mens Salvation; for ſo we ſhould deſtroy an Article of our Creed. *I believe the Holy Catholick Church*, which conſiſts of Triumphant ſouls, as well as Militant men; but that this or that viſible Church, or the whole viſible Church and Catholick, as limited to viſible, may erre in the definition of points not fundamentall; yes, and fundamentall too *Proteſtants* do affirm, and the reaſon is, becauſe the whole viſible Church conſiſts of men; and men when they are at beſt, are ſubject to Error.

Nor do *Proteſtants* affirm the points in difference betwixt you and them, to be not fundamentall or unneceſſary to Salvation; for ſome of them, are ſo fundamentall, and neceſſary to Salvation to you, and ſuch learned men as you are, that unleſs you leave them, you will hardly finde the way to Heaven; take one for all, and let the *Merit of your own works* be it, and ſee if your ſharing with Chriſt in earning a part of your Salvation, will not loſe you the whole; and ſo by this, the reſt of this Queſtion is answered, and the *Roman Church* convinced of Error in points

points of difference betwixt them and her.

Seeing also, that every point of Faith is a Divine Truth, proceeding from the Revelation of God, and to be believed (as I suppose for the present with the common consent of *Protestants*) with an infallible assent of Faith, if the universall visible Church may erre, and the Scripture may be obscure, as is generally affirmed by our Adversaries in points of Faith not fundamentall, how shall such points as are in Controversie betwixt us, and are accounted by *Protestants* not fundamentall, or not necessary to Salvation, be discerned to be points of Faith, or how agreed this Modern *Protestant* Doctrine of no difference betwixt us, in points necessary to Salvation, which that of their beginners, and more antient Predecessors, who taught that the Scriptures were clear onely in all points necessary to Salvation, and upon that pretext both affirmed that our Doctrines against them, were clearly convinced of falsehood by the Authority of sole Scripture, and allowed all Lay-people promiscuously to read them, as being clear to them in all the points controverted betwixt us, for this manifestly supposes, that they were held by those beginners, to be points of Faith necessary to Salvation, or fundamentals: Or what means is there to believe them as points of Faith, seeing they can never be believed infallibly upon the Churches Authority, by reason of her pretended fallibility in them, nor expressly for the Authority of Scripture, by reason of its obscurity in the delivery of them, according to the principles of *Protestants*?

That every point of Faith as divine Truth, proceeding from the Revelation of God, (if you are not equivocal in that expression) is to be believed, is granted, but whether (as you suppose with a common consent of *Protestants*) with an infallible assent of Faith, I cannot say; for if by infallible assent you mean a full assurance, or great confidence, I can tell you *Protestants* are not so bold, we confess assurance to be the effect of a strong Faith, we affirm it not to be the Essence of all Faith.

If the universall visible Church may erre, and the Scriptures:

Quest. 19.

Ans. 19.

Scriptures may be obscure as is generally affirmed by our Adversaries in points of Faith not fundamentall, how shall such points as are in Controversie betwixt us, and are accounted by *Protestants* not fundamentall, or not necessary to Salvation, be discerned to be points of Faith? How the universall visible Church may erre, I told you in the former; and how the Scriptures may be obscure, and to whom, I tell you in this; *Protestants* do not generally affirm them obscure in points not fundamentall, though if they did, it were nothing to the purpose in points controverted betwixt us.

That Scriptures are the Rule of Faith, which is fundamental, is by *Protestants* affirmed.

That the Scriptures are easie and plain to all sorts of men, learned and unlearned, which use the means, and are diligent in reading them, is likewise affirmed; when they are obscure to any, they are obscure to them onely who have not eyes enlightned to see into them; they who have humble and diligent souls will soon discern, which be, and which be not, points of Faith.

How our predecessors and modern *Protestants* agree, need no further demonstration then what is already given; that the Scriptures are cleer onely in all points necessary to Salvation, is for you to prove.

Pretext we know none, your Doctrines against us are clearly convinced by Authority of Scripture, not alone but of expositors also.

Lay-people allowed by *Protestants* to read the Scriptures, and so they were by the Primitive Fathers; and so they would by you, if you would follow Primitive and Catholick example; we hold them cleer in points of Faith necessary to Salvation; which though not believed infallibly upon the Churches Authority, by reason of her (not pretended) fallibility, yet are believed expressly for and by the Authority of Scripture; without any obscurity in the delivery of them, nor according to the principall of *Protestants* onely, but of the Primitive Fathers also.

in the definition of any points whatsoever, that Error must either proceed from ignorance and want of light, or from malice and want of vertue and goodness ; not the second, for then the whole visible Church of *Christ* should not be *sancta*, Holy, as it is believed to be in our Creed, and described in the Scriptures, but should become a Harlot, and abominable deceiver of the world, and a seducer of Nations, in teaching contrary to the known truth : not the first, for if she could erre out of ignorance, to what purpose do Protestants appear to her Determination in a lawful and general Council, in any of the points of difference betwixt them and those of the Roman Church, seeing she may through ignorance erre in the determination of them, as being not fundamental according to them, neither can it be said, notwithstanding the whole visible Churches fallibility in points not fundamental, nay, though it should actually erre, and that Error should be evidently discovered, yet even those, who had thus evidently discovered the said Errors, were to conform themselves to those erroneous definitions of a general Council ; for if this conformity be understood of an internal conformity in Judgment, as it is wholly impossible, seeing that were to judge the same thing to be true and not true at the same time, and to judge against an evident knowledge : and if it be understood of an external conformity and profession onely, it were manifestly impious and high *Hypocrisie* in resisting the known Truth, revealed by Almighty God, which they evidently know to be a most false Error in Faith.

Secondly, if one were to subscribe and externally to conform himself to the definitions of lawful general Councils, which one perswades himself he evidently knows to be erroneous, till another be assembled to correct them ; why did not Protestants afford this external conformity to the definition of the general Councils of *Florence*, of *Lateran*, and to the second Council of *Nice*, (to omit others) till some other lawful general Council came to correct their pretended Errors, they having no
other

other reason to reject the authority of the said Councils, then that they define many things against the Protestant Doctrine?

Thirdly, seeing it was never yet seen, nor can be ever made manifest, that any lawful general Council revoked any definition in matter of Faith of any former lawful general Council, what hope is there, that they should now begin to do what was never done before them?

Fourthly, if it were supposed that any such revocatory definition should issue from them, that party, whose Doctrine should be condemned by such revocations, would accuse the Council of Error, as much as the contrary party accused the former Council of error in defining against them, and so the controversy would remain as undetermined as it was before; neither would it be possible to determine it fully by a general Council, for the party condemned would still expect another Council to revoke that definition, which seems to him evidently erroneous, and so there would be no end of new determinations and revocations *in infinitum*.

Yet farther, seeing lawfull Generall Councils do not onely oblige, even under pain of Anathema, or being accursed and excommunicated, all Christians to believe and profess the Doctrine which they teach them, not onely to be true and free from Error, but to be divine Truth revealed by God himself, if they should erre in any such definition, they must make God the Father of Error and untruth, which quite destroys the veracity of God, and consequently overthrowes the main and primary foundation of Christian Faith, and therefore must necessarily be held to include a fundamentall Error. So impossible and implicative a thing it is, for them to erre in matter of Faith, and not to erre fundamentally. For either that erring Council must define some positive Error, or that which God never revealed to be revealed from God, or that some true Revelation from God is an Error. Both which containe no lesse malice then this, *To make God a Lye.*

How the whole visible Church may erre, you have heard; now whether from Ignorance or Malice you would know; from malice I think not, because then it would not be *Sancta*, Holy, as you say most rightly; but why not from Ignorance? For they are but men, and men at best know not all things, they know but in part; and yet we appeale to the determination of her, in a lawfull Generall Council, because what she knowes in part, and what you know in part, and what we know in part, may amount to more then half the whole; and therein we shall acquiesce untill we know perfectly.

So then, the malicious, erroneous definition of a Generall Council, if lawfully called, being declined, we shall study conformity, both internall in judgement, and externall in profession, without sinning, either against evident knowledge within, or by high Hypocrisie without.

And yet why we conformed not to the definitions of the Generall Councils, (as you call them) of *Florence*, of *Lateran*, and the second of *Nice*, you know, if you would expresse it as well as we; not so much for defining many things against our, as against the Catholick Doctrine.

Nor thirdly, is all hope taken away from doing what was never done, (as you say, but most untruly) because some Generall Councils have revoked what former Generall Councils lawfully called have determined.

And fourthly, upon supposition, that any such revocatory definition should issue; that either you or our selves, either of our Doctrines being condemned, should still expect another Council to revoke that definition? For certainly the Catholick Christian will be so modest, as to stand to the definition of that spirituall power, which he acknowledgeth the highest upon Earth, though the Catholick *Roman* would not unless the Bishop of *Rome* both called and commanded the Council, and so the *Infinisum*, would be yours, not ours.

And farther let it be granted, that lawfull Generall Councils do oblige under pain of *Anathema* to believe

and profess that Doctrine which they teach to be free from Error, and a divine Truth revealed by God himself, so it be not a new Revelation against the old; we would not believe they make God the Author of Error, or a Lier, you may do it if you please, or dare.

Quest. 21.

Seeing St. Paul Eph. 4. 14. affirms that our Saviour had appointed Pastors and Teachers till the day of judgement, as a means to preserve Christian people from being carryed about *with every wind of Doctrine*, cannot be understood disjunctively: For then, if those Pastors preserved them, from being seduced in one onely point of Christian Doctrine, it would not be true, that they preserved them from being carryed about *with every wind of Doctrine*; but they must be understood *Conjunctively*, that is, that they preserve them from being carryed away *with any wind of Doctrine* whatsoever, which should chance to be buzzed into their Eares by false Teachers; now seeing such winds of erroneous Doctrine are raised as well in points which *Protestants* account not fundamentall, as in fundamentals, the meaning of the *Apostle* then must be, that by means of these Pastors, Christians be preserved from following any Error in Faith, whether it be fundamentall or not fundamentall, and consequently that they can assuredly direct them to eschew all Errors in Faith, which they could not do, if they themselves were subject to teach them any Errors, or seduce them by any winde of Doctrine whatsoever.

Seeing also, that St. Paul in the same place Eph. 4. 16. tells us that the said Pastors, are to Consummate the Saints, and to build up the Mysticall body of Christ, I demand whether the *Apostle* by these words make not those Pastors able to secure Christian people from Error, not onely in the Foundation (as *Protestants* terme it) but in superstructures also, for otherwise they would have been instituted by our Saviour onely to found his Mysticall body the Church, but not to build it up, and to ground and initiate the Saints, but not to Consummate them?

Ans. 21.

Sir, whether your exposition of St. Pauls Text,
Eph.

Eph. 4. 14 be current or not, is a Question; if it be, why may not the words be understood *disjunctively*, as well as *conjunctively*? Your own Predecessors the *Romanists* thought so, where they say upon these words, the use of spiritual Governours (not all Pastors and Teachers) is to keep us in the Unity and constancy of the Catholick Faith, that we be not carryed away with the blast and wind of every Heresie, (and there are Errors and windes of Doctrine besides Hereses,) which is a proper note of Sects, and new Doctrine which trouble the infirme weaklings of this Church; as sometimes the *Arrians*, then the *Manichees*, then the *Nestorians*, then the *Euthyrians* and *Calvinists* and such like; so the *Rhemists*, they might have left the last out, as being yet uncondemned of Heresie; but you will have the words understood *Conjunctively*, That the people be preserved from being carryed away with any wind of Doctrine what so ever, and if this be granted you, what get you by it more then *Turpe est Doctori*; for I pray what Pastors or Teachers have carryed about silly people, with such windes and kindes of Doctrine as these?

That Christ descended onely in *Limbus Patrum*; a higher part of Hell. That some sinners go into *Purgatory*, a side part of Hell. That half a Sacrament is enough, contrary to Christs Institution, and the Catholick Churches practise for 1000. years. That the intention of the Priest is of the essence of Baptism. That worship is due to Images. That there is a *Transubstantiation*; a conversion of the Bread and Wine into the Body and Blood of Christ corporally. I forbear a new Creed made at the no general or lawful Council of *Trent*, and many more such windes of Doctrine wherewith you have carried about some souls.

To your other Text *Eph. 4. 10.* and your demand upon it, whether the Apostle by these words, *To consummate the Saints, and to build up the Mystical Body of Christ*, make not those Pastors able to secure Christian people from error, not onely in the foundation, but in the superstructures also? Sure I think not; for the Apostle himself was en-

bled by God, and so are all Pastors that do their duty conscientiously. The Apostle onely tels the succeeding Pastors their duty, and w^o to them if they do it not, he enables them not to do it.

Quest. 22.

If it should be answered, that these and such like promises or institutions of Christ are onely conditional, that is, truly intended on his part, but yet may be frustrated by the malice of such as correspond not to his intention; and therefore though he intend that these Pastors should perform the said Offices in the Church, yet that it involved this condition, if they were not wanting on their parts, but by their failing the institution of Christ is made frustrate and of no effect.

I answer to this prophane and unchristian Objection, first, that if Christs promises and institutions be thus inefficacious and conditional, that notwithstanding the promises that Christ hath made for the preservation of his Church, yet by the malice of Christians, or others, the whole Christian Church may utterly fail and come to nothing. Secondly, that it may erre even in fundamental points, (contrary to the Doctrine of Protestants) and so become a Synagogue of Satan. Thirdly, that the ancient Promises of the coming of the Messias, of the Redemption of Mankind, of the saving of some at the last Judgement, &c. have no absolute certainty in them, and so by the malice of men might have been, or may be frustrated.

Fourthly, that by this there is no certain credit to be given to any Promise or Institution of God or Christ, in the whole Old or New Testament, for a thousand different conditions may be invented, which not being performed or put, the prediction failes: Thus one may say (upon the like grounds) that as the promises of benefits and blessings may be hindered by the malice and demerits of wicked persons, so the threats & thundrings of punishments upon sinners may be hindered by the vertues and good works of Saints; and because we have no rule to know what proportion of goodness or malice is sufficient to frustrate such

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predictions, we remain wholly uncertain, whether they shall be absolutely verified or no, unless therefore this principle be settled, that all divine Institutions and Predictions are to be held absolute, and never to be frustrated, whensoever it is not evidently apparent, that they are conditional, and may be hindered, there can be no certainty that any Institution or prediction in the whole Scripture shall be absolutely fulfilled.

Seeing therefore it is not evident that this institution, *Eph. 4. &c.* and others of the same nature concerning the Church are conditionall, they are to be supposed to be absolute, and not to be frustrated by any malice of men whatsoever.

Fifthly, no *Protestants* who hold the whole visible Church cannot perish, nor all the Pastors prove wilfull Seducers, can apply this answer to the Text now cited, viz. *Eph. 4. &c.* for if it be hindered by the malice of the said Pastors, they must with joynt consent maliciously teach false Doctrine, to be the Doctrine of Christ, which were to teach fundamentall Errors, and to fall off from Christ. If this solution may pass for current, who can be certainly assured, that there is any true Church of Christ, visible or invisible existent now in the world? for all the promises concerning the continuance of it to the worlds end, may be as well said to be as well conditionall and frustrate by the malice of men, as this, *Eph. 4. &c.* and who knowes that the said malice is not already grown to that height, that it hath deserved, that God should take his true Church quite out of the world, and so that there is now no true Church existent in all the world?

Sir, in this long passage, you have fought onely with your own wind; instead of a Question, you have supposed an Answer, and then given your own Answer to your own Questioning Answer, or Answering Question, both which being full enough of ——— I leave it as I find it, unless you will have a Syllogisme without a Syllogisme, Answer a Question without a Question, and then you shall have it thus.

Ans. 22.

That

That which was never Questioned or Answered, ought not now to be Questioned or Answered; but the frustrating of Gods predictions (conditionall or absolute,) by mans malice or merits was never Questioned or Answered, therefore now ought not to be Questioned or Answered.

Such as these may well come out of a Jesuiticall Court, but never yet came from the Catholick Church: Sir, I must and do tell you, there is little less then Blasphemy in your supposition, and somewhat more then little less in your position; this is beyond, *Nihil dictum quod non dictum fuit prius*.

Quest. 23.

Whether it be not evident, that unlearned *Protestants*, who cannot determine differences in Religion, either by force of Argument or places of Scripture, but must wholly depend in the choice of their Faith, upon Authority and Credit of Christian Teachers, are not obliged in Conscience to prefer that Authority and credibility of Doctors, which all circumstances considered is absolutely and unquestionably the greater Authority?

Ans. 23.

No, it is not yet evident; for unlearned *Protestants* can determine differences in Religion, if not by force of Argument, yet by places of Scripture; which they of *Rome* cannot do; and the reason is ready, they deny their Laity, we allow ours to read the Scripture, and therefore need not depend upon their Teachers, but upon the Teacher of us all; nor have you yet proved your Authority, unquestionably the greater, but unquestionably the least of all Authorities, unless you take it, *Sensu Romano non Catholico*, what the next produces we shall see.

Quest. 24.

Whether that Authority of Doctors, where those of one side are equal at least, if not exceeding them of the contrary party in Learning, Wisdom, Zeal, Sanctity, Vertue, Sincerity and all other Qualities and Perfections, which confer to the accomplishment of complete Authority, in Christian Teacher, and with this equality incomparably exceed the Doctors of the other party; in number, is not in all prudence to be judged absolutely,

absolutely, and unquestionably the greatest Authority?

To pass your impertinences of *Idem* upon *Idem*, and your over-weening opinion of exceeding the *Protestants* party in Learning, Wisdome, Zeal, Sincerity, Virtue, Sanctity; to which adde but the Scripture, and we will acknowledge a complete Authority, and submit to the exposition of that Authority in the sense of the *four first Generall Councils*, and the Fathers of the first 800. years, or a present lawfully called Generall Council; to which if you will do the like, we shall then praise God, for the fruition of what we yet pray for, the Peace and Unity of Christendom. *Ans. 24.*

Whether this equality at least in all the said perfections, is not to be found in the *Roman* Doctors compared with those of the *Protestants*? *Quest. 25.*

Let the equality at least, be granted in all the said perfections, *Quoad hominem*, though the Comparison favours not well, what you gaine by it, we may see anon. *Ans. 25.*

Whether this forementioned equalizing the *Protestant* Doctors, those of the *Roman* Church, the many yeares of their continuance, and universall extent of their Religion, considered, exceed not incomparably in number those of the *Protestants* profession? *Quest. 26.*

No; it doth not, neither incomparably nor yet comparably, for the many years of continuance will exceed on our part, so that you divide the years equally from 800. to 800. and then judge your selves, which 800. years comes nearest to the primitive purity in matter of Religion, your 800. or our 800. Name but one general Council, or any number of Fathers for the first 800. exceeding our number, & *actum est*, the field is yours. *Ans. 26.*

Whether this equality in perfections, and incomparable excess in number considered, all unlearned *Protestants* are not obliged, both in Prudence and Conscience to prefer the Authority of the *Roman* Doctors, before that of *Protestants*, and consequently to follow the *Roman* and desert the *Protestant* Doctrine? *Quest. 27.*

No,

Answ. 27.

No, not yet, for all this is but *Idem per idem* still, onely you have now added Conscience to Prudence, adde but Scripture to your Roman Doctors, and that Scripture expounded by the first 800. years, either *representatively* or *successively*, or by a present lawfully called *general Council*, and we shall have conscience, yours and ours, ruled by prudence, and prudence following conscience, and by both Unity restored.

Quest. 28.

Whether upon the foresaid considerations the Authority of the *Protestant* Doctors, in all things wherein they contradict the *Romans*, is not contemptible, and unable to sway the judgement of any prudent Christian, to frame any moral esteem of it ; for though in matters wherein they are seconded, or not contradicted by an Authority incomparably greater than their own, they may deservedly be esteemed for their Naturall Abilities, and Morall Qualities worthy of Credit, yet in all things wherein they stand in opposition and contradiction against an Authority incomparably exceeding theirs, they deserve nothing but to be sleighted and contemned, by all those who are to be led by the sole force of Authority: Thus when *Protestant* Doctors affirm, that either the Scriptures or Fathers are for them, and against the *Roman* Church ; what they say in this is not to be regarded, seeing the Authority of the *Roman* Doctors, absolutely greater then theirs, unanimously affirm the quite contrary ; thus when they affirm, that the *Roman* Church is full of Errors and Superstitions, crept in they know neither *when*, nor *how*, their accusation is to be sleighted, being clearly and constantly contradicted by a far greater Authority.

Thus when they say, that *Protestants* may be saved, living and dying wilfully in their Religion, they deserve no Credit at all, for the quite contrary is most constantly defended by the incomparably stronger Authority of the *Roman* Doctors, & the like is to be affirmed in all points of difference berwixt the two Religions ; so that a *Protestant* is not to consider the Abilities and Authority of his Doctors, absolutely or in matters out of Controversie, but as

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contradicting an Authority incomparably excelling theirs, in which contradiction they deserve neither Credit nor Esteem.

It was once, twice thrice before but an equalizing, but it is now once, twice, thrice, four times an incomparably greater Authority, and all this is, *Gratis dictum*: prove your Authority greater, and but greater without incomparably then ours, and we yield; in the mean time, you shall give me leave to send you this Syllogisme for answer to your Question.

Ans. 28.

Protestants alleadging Scripture expounded by the Fathers for the first 800. yeares, are at least of an equall Authority with the Church, and Doctors of *Rome*, alleadging Scripture without the exposition of those Fathers; but *Protestants* so alleadge Scripture, and so the *Roman* Doctors alleadge Scripture.

Therefore the *Protestants* are of an equal Authority at least with the *Roman* Doctors. You will be forced to confesse more than my modesty challenges, in the mean time I suspect you for an incomparably cholerick proud man, contending more for *Triumph* than *Truth*, and till you have incomparably proved your Authority, seek not to Proselitize an unlearned *Protestant*, to captivate his Faith and Religion to *Roman* Doctors without Faith or Religion.

I demand farther, That if the Authority of all the Doctors of the whole Body of *Protestants* be so inconsiderable in comparison with those of the *Roman* Doctors, how much less will be the Authority of any one Sect or Party of them, and then how minute and scarce perceptible will be the Authority of a *Land*, a *Hammond*, a *Chillingworth*, a *Ferne*, a *Bramhall*, a *Taylor*, &c. who now obtain so powerful an ascendant upon the hearts of our modern *Lay protestants*, seeing they are in a manner nothing in respect of the Authority of the *Roman* Doctors?

Quest. 29.

Authoritatively spoken of your *Roman* Doctors, and minutely spoken of *Protestants*; but, I pray, whom do you intend by *Land*? so you stile him, I knew him Mr. *William*

Ans. 29.

Land, Dr. *William Land*, Lord Bishop *William Land*, Lord Archbishop *William Land*, and know not you his Conference with *Fisher*, Mr. *Fisher*, or Dr. *Fisher*, if he attained so high, be answered Sir.

I can tell you of a Gentleman yet living, who in *Constantinople*, at one bout, heard ten of your Doctors rejoyce much at the Archbishops death, because he was the great, if not the greatest enemy your *Roman* Church ever had, and this because he laboured for an Unity and Reconciliation of Christendom: answer him when you please or can, and till then let him enjoy peace in his Grave, without your detracting him, as not living to give you his own answer.

By *Chillingworth*, to you, Mr. *Chillingworth*, so I, is dead too, I pray you when will you answer his Letter to Mr. *Lewiger* a brother of your own, and which I have now sent you, till you do, let him be in peace too.

Good Master Lewiger,

THough I am resolved not to be much afflicted for the loss of that which is not in my power to keep, yet I cannot deny but the loss of a friend goes very near to my heart; and by this name of friend I did presume, till of late, I might have called you; because that perhaps for want of power and opportunity, I have done you no good office; yet I have been alwaies willing and ready to do you the best service I could: And therefore I cannot but admire at the affected strangeness, which in your last letter to me, you seemed to take upon you; renouncing in a manner all relation to me, and tacitly excommunicating me from all interest in you: The superscription of your letter to me is, to Mr. *W. C.* and your subscription is, *John L.* as if you either disdained, or made conscience of styling me your friend, or your self mine: If this proceed from reason, I pray shew it; If it proceed from passion or weakness, I pray mend it: If you think me one of those,

those, to whom *Sr. John* forbids you to say, God save you, then you are to think & prove me one of those deceivers, which denied Jesus Christ to be come in the flesh : If you think me an Heretick, and therefore to be avoided, you must prove me *αὐτοκατήχητον*, by my own judgement, which I know I cannot, and therefore you cannot : If you say, I do not hear the Church, and therefore am to be esteemed an Heathen or Publican, you are to prove then, that by the Church is meant the Church of *Rome*: And yet when you have done so, I hope Christians are not forbidden to shew Humanity and Civility even to Pagans : For Gods sake Mr. *L.* free your self from this blind zeal at least for a little space ; and consider with reason and moderation, what strange crime you can charge me with, that I should deserve this strange usage, especially from you.

Is it a crime with all my understanding to endeavour to find your Religion true, and to make my self a believer of it, and not to be able to do so ? Is it a crime to employ all my reason upon the justification of the infallibility of the *Roman* Church, and to find it impossible to be justified ? I will call God to witness, who knowes my heart better then you do, that I have evened the scale of my judgement as much as possibly I could, and have not wilfully allowed any one graine of worldly motives on either side, but have weighed the reasons for your Religion, and against it, with such indifferencie, as if there were nothing in the world but God and my self : and is it my fault that the scale goes down, which hath the most weight in it ? that the building falls which hath a false Foundation ? Have you such power over your understanding, that you can believe what you please, though you see no reason ? or that you can suspend your belief when you do see reason ? If you have, I pray for our old friendship sake, teach me that trick ; and until I have learnt it, I pray blame me not for going the ordinary way ; I mean, for believing, or not believing, as I see reason : If you can convince me of wilfull opposition against the known truth, of negli-

gence in seeking it, of unwillingness to find it, of preferring temporall respect before it, or of any other fault that is in my power to amend: It is indeed a fault, if I amend it not, be as angry with me as you please: But to impute unto me unvoluntary Errors, or that I do not see what I would see, but cannot, or that I will not profess what I do not believe, certainly this is a far more reasonable Error, then any you can justly charge me withall; for let me tell you, that imputing *Socinianisme* to me, (whosoever was the Author of it) was a wicked and groundless slander: Perhaps you will say (for this is the usuall song of your side) that Pride is a voluntary fault, and with this I am justly chargeable, for forsaking the *Guide*, which God hath appointed me to follow; but what if I forsook it, because I thought I had reason to fear it was one of those blind *Guides*, which whosoever blindly followes, is threatened by our *Saviour* that both he and his *Guide* shall fall into the *Ditch*? Then I hope you will grant, it was not *Pride* but *Conscience* that moved me so to do; for as it is a wise humiliation to obey those, whom God hath set over me; so it is a sinfull Credulity, to follow every man or every *Church*, that without warrant will take upon them to be my *Guides*: Shew then some good and evident title which the Church of *Rome* hath to this office; produce but one reason for it, which upon triall will not finally be resolved and vanish into uncertainties, and if I yield not unto it, say, (if you please) I am as proud as *Lucifer*: In the meane time, give me leave to think it strange, and not far from a Prodigie, that the *Doctrine* of the *Roman Church*, being the *Guide* of *Faith*, if it be true *Doctrine*, should either not be known to the four *Evangelists*, or if it were known to them, being wise and good men, they should either be so envious of the *Churches* happiness, or so forgetfull of the work they took in hand (which was to write the whole *Gospel* of *Christ*) as not so much as one of them should mention so much as once this so necessary a part of the *Gospel*, without the belief whereof there is no *Salvation*, and with the belief whereof (unless men be snatcht away by suddain death) there is hardly any *Damnation*.

It is evident they do all of them with one consent speak very plainly of many things of no importance in comparison hereof; and is it credible, or indeed possible, that with one Torrent, or rather conspiracy, they should be so deeply silent concerning this *Unum necessarium*?

You may believe it if you can, for my part I cannot, unless I see demonstration for it: For if you say, they send us to the *Church*, and consequently to the *Church of Rome*, this is to suppose that which can never be proved, *viz.* That the *Church of Rome* is the only *Church*, and without this supposition upon the division of the *Church*, I am as far to seek for a *guide* of my *faith* as ever; as for Example, In that great division of the *Church*, when the whole world wondred (saith St. *Hierome*) that it was become *Arrian*, when *Liberius* Bishop of *Rome* (as St. *Athanasius*, St. *Hierome*, and St. *Hillary* testifie) subscribed their *Heresie*, and joyned in Communion with them: or in the division of the *Greek* and the *Roman Church* about the *Procession* of the *Holy Ghost*, when either side was the *Church* unto it self, and each part *heretical* or *schismatical* to the other; what direction could I then (an ignorant man) have found from that *Text* of *Scripture*, *Unless he hear the Church let him be unto thee as an Heathen or a Publicane*: or upon this rock I will build my *Church*, and the gates of hell shall not prevail against it?

Again, give me leave to wonder, that neither St. *Paul*, writing to the *Romans*, should so much as intimate this their *priviledge* of *Infallibility*; but rather the contrary, put them in fear, in the 11. Chapter, because they as well as the *Jews* were in danger of falling away.

That St. *Peter*, your pretended *Bishop* of *Rome*, writing two *Catholick Epistles*, mentioning his departure, should not once acquaint the *Christians*, whom he writes to, what *guide* they should follow after he was taken from them.

That the *Writers* of the *New Testament* should so frequently forewarn men of *Heresicks*, *false Christs*, *false Prophets*, and not once arme them against them, with
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letting them know this onely meanes of avoyding their danger.

That so great a part of the *New Testament* should be employed against *Antichrist*, and so little, indeed none at all, about the *Vicar of Christ*, and the *Guide of the Faithfull*.

That our *Saviour* should leave this onely means for the ending of *Controversie*, and speak so obscurely and ambiguously, that now our *Judge* is the greatest *controversie*, and the greatest hindrance of ending them.

That there should be better evidence in the *Scripture* to entitle the *King* to this *Office*, who disclaims it, than the *Pope* who pretends it.

That *St. Peter* should never exercise over the *Apostles* any one *Act of Jurisdiction*, nor they ever give him any one title of *Authority* over them.

That if the *Apostles* did know that *St. Peter* was made head of them, when our *Saviour* said, *Thou art Peter*, they should still contend who should be the first ; and that our *Saviour* should nor tell them, that *Peter* was the man.

That *St. Paul* should say, He was in nothing inferior to the very chief *Apostles*.

That the *Catechumens* in the *primitive Church* should never be taught this *foundation* of their faith.

That the *Fathers*, *Tertullian*, *St. Jerome* and *Optatus*, when they flew highest in commendation of the *Roman Church*, should attribute no more to her than to all other *Apostolical Churches*.

That in the *controversie* about *Easter*, the *Bishops* and *Churches* of *Asia* should be so ill catechiz'd, as not to know this principle of Religion, *The necessity of conformity with the Church of Rome*.

That they should never be pressed with any such conformity in all things, but onely with the particular *Tradition* of the *Western Churches* in that point.

That *Fryverus*, and many other *Bishops* (notwithstanding, *Ad hanc Ecclesiam necesse est omnem convenire Ecclesiam*,) should not yet think that a necessary, nor a suffici-

ent ground of *Excommunication*, which the *Church of Rome* thought to be so.

That *St. Cyprian* and the *Bishops of Africk*, should be so ill instructed in their *Faith*, as not to know this *Foundation* of it.

That they likewise, were never urged with any such necessity of *Conformity* with the *Church of Rome*, nor charged with *Herésie* or *Error* for denying it.

That when *Liberius* joyned in *Communion* with the *Arrians*, and subscribed their *Herésie*, the *Arrians* then should not be the *Church* and *Guide* of *Faith*.

That never any *Hereticks* for *five Ages* after *Christ* were pressed with this *Argument of the Infallibility of the present Church of Rome*, or charged with the deniall of it, as a detestable *Herésie*, for that *Aeneas Silvius*, should have cause to say, *Ante tempora Concilii Nicani quisq; sibi vivebat, & parvus respectus habebatur ad Ecclesiam Romanam.*

That the *Ecclesiasticall story* of those times mention no *Acts of Authority* of the *Church of Rome* over other *Churches*, as if there should be a *Monarchy* and *Kings* for some *Ages* together, and should exercise no *Acts of Jurisdiction* in it.

That to supply this defect, the *Decretall Epistles* shold be so impudently forged, which in a manner speaks nothing but *Reges & Monarchas*, I mean, *The Popes making Lawes for, and exercising Authority over all other Churches.*

That the *Africane Churches* in *St. Austins* time should be ignorant that the *Pope* was *Head* of the *Church*, and *Judge of Appeals, jure divino*; and that there was a *Necessity of Conformity* with the *Church of Rome* in this, and all other points of *Doctrine*.

Nay, that the *Popes* themselves should be so ignorant of the true ground of this their *Authority*, as to pretend to it, not upon *Scripture* or *universall Tradition*, but upon an imaginary *no-such Canon* of the *Council of Nice*.

That *Vincentius Lyrinensis*, seeking for a *Guide* of his *Faith*,

Faith, and a preservation from *Hereſie*, ſhould be ignorant of this ſo ready a one, *The infallibility of the Church of Rome.*

All theſe things, and many more, are very ſtrange to me, *If the infallibility of the Roman Church be in lead, and was alwaies by Chriſtians acknowledged the Foundation of our Faith.*

And therefore I beſeech you pardon me, if I chooſe to build mine upon one that is much firmer and ſafer, and lies open to none of thoſe *Objections*, which is *Scripture and univerſall Tradition*; and if one that is of this *Faith* may have leave to do ſo, I will ſubſcribe with hand and heart,

Your very loving and true friend,
W. C.

By *Bramhall*, ſo you; my Lord Biſhop *Bramhall*, ſo I: when will you answer him, or rather reply to his Answer to *Mounſieur Milliere*? he is alive, and while he lives you dare not (I ſuppoſe) do it, ſince he Commands as much Learning and Reaſon as any of you all, put you altogether.

By *Hammond*, *Ferne*, *Tayler*, ſo you, Doctor *Hammond*, Doctor *Ferne*, Doctor *Tayler*, ſo I, (nor ſhould I have ſaid leſs of any of your *Roman Doctors*, ſo far have I read my *Ethicks*) are all living and can answer for themſelves, with whom if you and yours hap to *Cope*, I am confident, you will fall in the *Combate*; if you Conquer I will be your *Proſelite*, not for the ſtrength of your *Queſtions*, or pinning my Faith upon their Learning, Religion, Zeal, Sincerity, Verrue, and Wiſdom, (in all which they exceed) but for the ſtrictneſs of my own Conſcience, ſo that the *Combate* be decided before equitable, and equall Judges.

Queſt. 30.

All this is demanded, ſuppoſing that the *Roman Doctors* were onely equall to thoſe of *Proteſtants* in all the afore-named Qualities, conducing to the perfect Authority of a Maſter in Chriſtianity.

But

But now I demand, whether those that have Authority of Teaching in the *Roman Church* generally (speaking in so much as can be prudently deduced by experience from them, are not much excelling the *Protestant Ministry* in all the said Qualities?

What Councils have they worth the mentioning in comparison of the *Generall Councils* consenting with the present *Roman Church*, (even according to their own Confession) as the second of *Nice*, the Great Council of *Lateran*, the Council of *Constance*, *Florence* and *Trent*, wherein such multitudes of Learned men, and holy *Patriarchs*, *Metropolitans*, *Archbishops*, *Bishops*, *Doctors*, *Prelates*, both of the *Eastern* and *Western Churches*, unanimously confirmed the *Roman* and condemned the *Protestant Doctrine*?

What proofes of Learning have the *Protestant Ministry*, comparable to those of the *Roman Doctors*, whereof many have written *one*, no small number *two*, others *three*, and *four*, others *six*, *eight*, *ten*, *twelve*, and some *twenty*, and *four* and *twenty* great Tomes in *folio*, and those replenished in the generall repute of Christendom, even amongst *Protestants* also, with profound and high Learning?

Who amongst their *Ministry* have they, who have obtained the universall esteem of *Sanctity*, as hath our *Gregory*, *Beda*, *Thomas*, *Bonaventure*, *Antonine*, *Dominick*, and diverse others?

Where find they amongst theirs that zeal to pass into the heart of so many barbarous and Heathen Nations to plant the Gospel, even with the undergoing of unheard-of Torments, and suffering most cruel Martyrdoms, as many of the *Roman Clergy* have done within these late years?

Let them name but any sole *Minister*, who hath suffered *Martyrdom* for preaching Christian Faith to *Pagans*.

What means have the *Protestant Ministry*, with their Wives, Goods and Families, to apply themselves to study and devotion, comparable to our single Clergy and retired Religions?

Where is that *unanimous consent* in all Points of *Faith* (seeing they are perpetually jarring, not onely one with another, but the same *Minister* dissenting notoriously now from what they taught twenty years ago) amongst them, compared to the constancy and agreement of our *Doctors*?

What *Miracles* have any of their Ministry done, in confirmation either of their *Doctrine* against the *Roman Church*, or of the *Christian Faith* against *Heathens*, as (unless all human Faith be infringed) many of ours have done, both against them and Heathens?

I could instance in many more particulars, but these may suffice for these short demands, whence appears evidently, That whosoever professes to be led by the sole Authority of *Christian Doctors* and *Pastors*, must either deserve the esteem, I say, not onely of an *unchristian*, but even of an imprudent man, if he adhere to so undeserving and contemptible an Authority, as is that of the *Protestant Ministry* in comparison of the *Roman Doctors*, who is incomparably outstrip them, not onely in *multitude*, but in all the *motives* and *perfections* which give credit to the Authority of a *Christian Teacher*.

Ans. 30.

Again, at your *incomparable comparison*, and with your addition of an *undeserving and contemptible Authority* in the *Protestant Ministry*, outstript in *multitude, motives, and in all perfections*: If this be your way to get credit to your cause, much good may it do you, but on an ordinary wise man I conceive it will not work. Had you continued your supposition of Equality betwixt the *Roman* and *Protestant Doctors*, it would more become you, and might have proved a better way to overcome us; how much you excell us will presently be seen in your demands.

The first whereof is, What *Councils* have the *Protestants* worth the mentioning, in comparison with the *general Councils* consenting with the present *Roman Church*? and then you name *five*, the Second of *Nice*, the great Council of *Lateran*, the Council of *Constance*, *Florence* and *Trent*, now I must marke a juggle here; you name not
what

what you name these Councils for, but in the general, the particulars must be guess at, and I shall guess at them.

The *second of Nice* I conceive you name for Images, or worshipping of God by Images, for untill this Council (which was not called untill the Year 787.) *Images, or Worshipping of God, by Images* was never decreed, and what value this Council is of, I tell you truly from my Books,

There were more unlearned and evil-disposed men in it, than ever were in any before, or almost since: it was called by *Irene the Empress*, an *Heaven borne*, converted *Christian* by *Constantinus* his *Father*, to whom she was married, and suffered her son *Constantine* to lose his eyes, for withstanding the determinations of this *Council*, so much natural affection she had.

Called by her, and managed by one *Tharissus* a Layman, a Courrier, and Bishop of one years standing, and *John Legate* of the *East Church*, of whom it is said, he was a devout man, but of no great Learning, and the other two that ruled the rest in this *Council* were *Theodosius* and *Constantinus*, of all whom together it hath been said, There were never simpler men for gifts, nor worse-disposed men for attempts.

And now against this Council against us, we oppose four Councils for us against you, The *second of Ephesus*, the *second of Constantinople*, that of *Eliberis*, and the fourth of *Carthage*.

The *great Council of Lateran*, I conceive it alledged for the matter of *Transubstantiation*, and here I note the *Antiquity* of this *Council*; It was called in the Year 1215. so old is *Transubstantiation*, no older, and against this we oppose all *Councils* and *Fathers* silence before, and before all, the institution of Christ himself, who sayes, *The flesh profiteth no thing, my words are spirit*, and the Exposition of this Institution of all Writers until this Council.

The *Council of Constance*, I conceive it alledged for communion in one kind, against which I need not say more, than what *Galasius* Bishop of *Rome* it self said, *Sine grandi*

Sacrilegio fieri non potest, it was high Sacriledge to do it; unless you will give me leave to adde Christs own Precept, *Drink you all of this*, all Laity as well as Clergy.

The Council of Florence, I conceive it alleadged for Purgatory, called Anno 1438. and if I am right in this Conjecture, I need not say more then what *Alphonsus à Castro* l.8. adv. *Heret. verbo, Indulgentia*, hath said, the mention of Purgatory in ancient writers is almost none at all; and if you will be pleased to name any one Father, save Origen, untill St. Gregory the Great his time, that is direct for Purgatory, I shall not much stand upon it, since I think it will not much hinder any mans Salvation, to believe it or disbelieve it: for my part I neither do, nor dare, nor will believe it.

The Council of Trent, called Anno 1563. I conceive it alleadged for all differences whatsoever betwixt the Romans and Protestants; which Council, if you can prove was either lawfull, generall or free, which I yet positively deny in each, I shall sit down; and in this Council I tell you, were not many Holy Patriarchs, Metropolitans, Archbishops, Bishops, not one of the Eastern Church, and you know the reason of it too.

For proofes of Learning, if the Church of England be not comparable to you in number, she hath exceeded you in weight, and that this world knowes, and you have felt, and now you by your policy make the Churchmen of England smart for it.

For your universall esteem of Sanctity, with your Gregory, Beda, Thomas, Bonaventure, Antonine, Dominick, to avoide some stories of some of them, The Church of England can produce as great a Cloud of witnesses by the Verdict of all unbyassed men, in an Andrews, a Bucheridge, a Laud, a Montague, a Hall, a Prideaux, and diverse others before them, a Jewell, a Whitgift, a Cranmer, a Latimer, a Ridley.

Speak not too much of your zelous passing into barbarous Nations, to convert them, lest the Indian be brought out of Love with Heaven, if the Roman go thither.

And

And for our *Ministry* with their *Wives*, (*Goods* and *Families*, we have little left, thanks to you, or some as bad as you) they can apply themselves to Study, and Devotion, as well and with less sin, then your single Clergy, and retired Religions.

Boast not too much of your *unanimous consent*, untill your *Dominicans*, and *Franciscans* be at peace, about the *immaculate Conception* of the *blessed Virgin*, untill your *Jesuites*, and *Dominicans* be at peace about the *Aids*, and *Operations of Grace*, untill *Bannes* and *Lessius* be at peace in the sad point of absolute Reprobation; untill your *Doctors* of *Sorbon* and *Lovaine* be at peace about the *Popes Supremacy*; untill *Venice* and *Rome* be all at peace about the *Popes power*; untill the *French* and *Spanish Papists* be at peace about an *equality of Subjection to the Pope*; untill *Gregory* the first, and *Gregory* the seventh be by some of your selves reconciled about the Title of *Universalis Episcopus*; untill all of you be reconciled about the *Popes infallibility*; untill all and every one of you tell the world, whether *Translation of the Bible* by *Sextus* the first, or *Clement* the eight be the best; *cum multis aliis quæ nunc perscribere longum est.*

For miracles to confirm our Doctrine against yours, we need none, untill you by a new miracle turne *Rome* as it is, into *Rome* as it was; and then we all meet in an incomparable Authority of one *Catholick Church*.

Whether hence be not evidently discovered not onely the insufferable Pride of *Luther*, and the other *Originall beginners*, of any *Sect in Protestancy* in preferring their sole Authority before that of the *Prelates* and *Doctors*, of all the visible Churches in *Christendom* existent, when they begun first to preach their Doctrine, but the extreme madness of all the ignorant *Laity*, who followed them, upon their sole Authority, and preferred one single person upon his bare word, (without any extraordinary signes or manifest proofes from Heaven, attesting his Authority) before all the *Doctors*, *Prelates*, *Councils*, *Synodes*, within the precincts of *Christendom*; both of that

Quest. 31.

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present time, and for 900. years before? And if those were infected with so deep a frensie, how can any man be adjudged deservedly discreet and prudent, who approves of their proceedings in this particular, and sides with them, (at least in some Article or other) in the opposition of the whole Christian world, as all Protestants do, even to this day?

Ans^r. 31.

Rarely spoken, and a fair way to catch birds, *The insufferable Pride of Luther*; if he were guilty of it, let him answer for it, and all other Original beginners of any Sect in Protestancy; Sir, it is very well known who said, *This Sect is every where spoken against*, yet for all that, that very Sect over-spread it self, and conquered the whole world, and this very Sect of Protestancy, hath put a fair beginning to the Conquest of the *Roman Doctrine*; which though now like that Sect under the ten Persecutions, is somewhat eclipsed, hath yet so much light left, as to discern between all the visible Churches in Christendom, all Doctors, Prelates, Councils, Churches, within the precincts of Christendom, and the present Roman, and claim none for our beginners but Christ and his Apostles, the four Generall Councils and the Primitive Fathers, and the Church of Rome it self as it was, when it was *Catholick*; and therefore think they are to be judged deservedly discreet and prudent, who approve our present Doctrines, with the whole Christian world, and desert the present Roman.

Quest. 32.

Hence I farther demand, That seeing on one side the true Christian Religion, having the divine Wisdom for its Authority, cannot admit of any thing imprudent as properly belonging to it, in the choyce of it; and on the other side, That the Protestant Religion, or any Sect whatsoever sprung from it, or existent in it, cannot be prudently chosen by any unlearned person, who is sufficiently informed of the nullity of that Authority, which propounds it, compared with the Authority, propounding the *Roman Religion*; whether, I say, those particulars considered, the Protestant Religion in any Sect of it whatsoever can be esteemed the true Christian Religion?

Sir,

Sir, I have not yet known the *Protestant Religion* divided into any *Sects*; we all believe the same *Credo's*, we all hold the same *foundation* and *Articles of Faith*, we all hold the *Scriptures* the only judge of *controversies*, which because you deny and decline, we think that man *imprudent* who deserts the *Protestant* to turn *Roman*, and him *prudent* that deserts the *Roman* to turn *Protestant*; since there is but a possibility of salvation for an unlearned man in the *Roman*, because it depends upon *human Authority*; in the *Protestant* there is a *certainty of salvation* for unlearned and learned, because it depends upon *divine Authority*, and therefore a *true christian Church and Religion*.

Answ. 32.

Hence I press further, Whether the proving that *Protestant Religion* cannot be *prudently* chosen or retained by any *unlearned persons*, who are sufficiently informed of the eminent *Authority* propounding the *Roman Religion*, is not a sufficient Argument to them, that no *Seet* amongst them, in any point wherein it differs from the *Roman*, hath either any solid ground in the *Holy Scriptures*, or true relation to Gods *Holy Spirit*, or coherence with *true Religion*, seeing a Religion which cannot by them be *prudently* chosen, cannot possibly proceed from any of these three, whatsoever fair shew *Protestants* (each respectively to his several *Seet*) make vainly of them?

Quest. 32.

Sir, all these are but words, and you do still *supponere* not *supponenda*: For that Religion may be *prudently* chosen, whose rule of Faith is certain; but such is the rule of Faith in the *Protestant Religion* (as being ultimated and determined in and by the Scripture) therefore the *Protestant Religion* may be *prudently* chosen. Again, that Religion cannot be *prudently* chosen, whose Authority, propounding it, is not sufficient; but such is the Authority, propounding the present *Roman Religion* (as being *human* whether *Pope* or *Council*) therefore the *Roman* present Religion cannot *prudently* be chosen.

Answ. 33.

Again, that Religion may *prudently* be chosen, which hath true relation to Gods *Holy Spirit*, but the *Protestant Religion* hath such relation, therefore the *Protestant Religion*

ligion may prudently be choien ; for there is a true relation betwixt *Gods Holy Spirit* and *Gods Holy Word*, because *Gods Holy Spirit* is the Author of *Gods Holy Word*.

I need not speak of the *third*, because *coherence with true reason* follows either of the former.

Quest. 34.

And upon this I demand yet further, Whether the *Roman Doctors* have any obligation to urge any other Argument then this, either from *Scripture*, *Fathers* or *reason*, against *Protestants*, till they have cleared their *Religion* from the impeachment of *imprudence*, committed by their followers in the election of it, or persisting in it, as is afore declared ?

Ans. 34.

Sir, your afore Declaration hath proved little , and your present proves less, though I confess your *Roman Doctors* have no farther obligation to urge any other Argument then *Scripture*, *Fathers*, or *Reason*, against *Protestants*.

Urge either of them to purpose, and we shall be so far from clearing our Religion from the impeachment of *imprudence*, that we will confess, it is the onely *prudence* in the choyce of Religion, to embrace the *Roman*.

Till then, I say,

That Religion which hath not hitherto been convinced from *Scriptures*, *Fathers* or *Reason*, ought by the rule of *prudence* to be embraced ; but such is the *Protestant Religion*, therefore by the rule of *prudence*, the *Protestant Religion* ought to be embraced ; or if you will have it, *per contraria*, take it thus :

It is a part of *imprudence* to embrace that Religion, which hath been convinced from *Scriptures*, *Fathers*, and *Reason* ; but such is the *Roman Religion*, therefore it is the part of *imprudence* to embrace the *Roman Religion*.

Now Sir, to avoid reply, give me leave to tell you, *Baptizing as Christ hath Commanded*, *Praying as Christ hath taught*, *Believing the Scriptures*, *Serving and Worshipping God without Images*, *Receiving the Sacrament as Christ Instituted it*, have not been convinced by *Scriptures*, *Fathers* or *Reason*.

Equa-

Equalling Tradition to Scripture, Worshipping of Images, or God by Images, Praying to Saints, Receiving the Sacrament in one kind, believing the Popes infallibility, &c. have been convinced by *Scriptures, Fathers and Reason.*

On the contrary side, I demand, whether the *Roman* *Doctōrs* have any obligation in rigour of dispute, to use any other Argument for perswading unlearned persons to desert the *Protestant*, and embrace the *Roman Religion*, then this imprudence, in adhering to the *Protestant*, and of *prudence*, in uniting themselves to the *Roman Church*, so long as the said *unlearned Protestants* perswade themselves, that they proceed prudently, in preferring their own before the *Roman*; seeing this erroneous perswasion is the first step which must be redressed in relinquishing the one, and the contrary perswasion the first step which must be fixed in approaching to the other.

Now when *unlearned Protestants* once confesse that they are convinced in this, and thereupon recede from *Protestancy*, but object, that the prudentiall Motives to prefer the *Roman Religion* before the *Protestant*, as they conceive that the *Protestant* is wholly improbable, and so to be deserted, so they convince no more, then that the *Roman* is probable, and so it is great Likelyhood to be the true *Religion*, but convince not, that it is so much as morally certaine. To *Protestants* brought thus farre, there is an obligation put upon the *Roman Doctōrs*, to prove at least the morall certainty of it, to such as acknowledge that it is *morally certaine*, that the *Roman Religion* is the sole true saving *Religion*, but deny notwithstanding that it thereby followes, that it is *infallibly certain*, rises an Obligation to prove, that it is *infallibly certain*; and when one is once convinced of this also, but yet doubts, whether this *Infallibility* be Divine, and so the highest of all *Infallibilities*, there will be also an Obligation to shew to such as are brought on so far,

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Quest. 35.

the most high divine infallibility of the Roman Religion; hence therefore I demand, whether our late Protestants and Socinians proceed not preposterously and unreasonably, in pressing Roman Doctors to demonstrate the Divine Infallibility of the truth of the Roman Religion, before they themselves grant, that it is infallible in any degree, or morally certain, or probable, or prudential? for though it be necessary to prove all these particulars in their due circumstances, yet there is no necessity to prove them all at once to every Adversary, but by degrees, the one in order after the other, with correspondence to what of them is denied, or called in question by those with whom we treat; for thus we proceed orderly and logically, à notioribus ad ignosciora, and hold a correspondence with Nature, by proceeding ab imperfectioribus ad perfectiora, still observing the step or progress of our Adversary, and still stepping and going along with him; and if this method had been strictly held by our late controversialists, the Adversaries mouths had been stopped long before this.

Ans. 35.

Sir, what would you be at? whither would you go? You have yet gained no *imprudence* upon the unlearned, either to embrace the *Roman*, or desert the *Protestant Religion*, and therefore some obligation lies upon your *Roman Doctors*, without rigor of Dispute, to use some other Argument than this:

But this is an erroneous persuasion in the unlearned Protestants; and as the first step must be removed, for relinquishing their own and embracing your Religion; and then you will use another Argument to convince, that the Protestant Religion is wholly improbable, and then you will convince, that the Protestant Religion is not so much as morally certain, but your own is; and then you will prove, that it is the sole true saving Religion, and then that it is infallibly certain, and last of all, that your Roman Religion is the most divine, infallible, certain Religion; and all this to follow Logic and Nature from things known to things unknown,
from

from things imperfect to things perfect : But first of all the poor unlearned Protestant must deny his own Religion to be either prudential, or probable, or morally certain, or infallibly certain or divine.

Nunc lupum auribus teneo ; just so the *Wolfe* would have dealt with the *Lambe*, to part with his Protector, and then the innocent *Lambe* should know that he had no better friend then the *Wolfe* ; I will deal more *Lambe-like* with you ; prove either, or all of these, either *Pro*, or *Con*, for the *Roman*, or against the *Protestant*, and you will be taken for an excellent *Logician*, and a good *Naturalist* , but till then for a poor *Divine*, since your whole course and discourse hitherto hath been but *Petio principii*, and not able to stop your *Adversaries* mouthes, though you speak aloud, till then I say but this much,

That Religion is most prudently to be chosen which hath *probable*, *Morall*, *Infallible* Divine certainty in it.

But such is the Protestant Religion, because it is *Probably*, *Morally*, *Infallibly*, and *Divinely* certain by the Authority of *Fathers*, of the *Councils*, and of the *Scriptures*.

Therefore the Protestant Religion is most prudently to be chosen , because the *Fathers*, *Councils*, and *Scriptures* assert all their *Affirmative Tenents*.

Seeing these demands are proposed to such as believe, that without true *Christian Faith* no man can be saved, and that this saving Faith is one onely, and that this onely Faith is *Infallible*, and *Divine* ; and moreover seeing it is already shewed, that every difference in any point of Faith whatsoever, makes a different Faith and Religion, and that amongst all the different Religions and Beliefs now on foot in these parts of Christendom, there is none that can be prudently embraced (by such as are in the number of the unlearned, and yet are sufficiently informed about the force of the Authority of

Quest. 36.

those who teach them) save the *Roman*, and that no Religion can be true which cannot be prudently embraced by such *unlearned persons*, seeing in a manner the whole multitude of Christians consists of those who are *unlearned*; and must according to prudence follow the *Authority* of their *Teachers*; those things I say, considered, it is finally demanded, whether by proving that the *Roman Faith* onely can be prudently embraced (which is already done) it is not made inevitably cleare, that the *Roman onely* is that *Divine, Infallible*, one true *Faith*, wherein Christians may be saved?

Ans. 36.

Sir, those things have been considered, and yet you have not proved, that the *Roman Faith onely* can be prudently embraced, though you say, it is already done, (for it is already undone) and therefore it is not inevitably cleare, that the *Roman onely* is that *Divine, Infallible one* true *Faith* wherein Christians may be saved. For,

1. That *Faith onely* is not *Divine*, which is built upon *Tradition*, because *Tradition* is but *Humane*, but the *Roman Faith* is built upon *Tradition*.

Therefore the *Roman Faith onely* is not that *Divine Faith* wherein Christians can be saved.

2. That *Faith onely* is not *infallible*, which is grounded upon the *Authority* of men, whether *Pope* or *Council*, because the *Authority* of men, whether *Pope* or *Council*, is fallible.

But such is the *Roman Faith*, because *Virtually* resolved into the *Pope*, who cannot erre, say some of the *Romanists*, and *Representatively* into a *Concill*, which cannot erre, say other of the *Romanists*, but both one and the other *erroneously*.

Therefore the *Roman Faith onely* is not that *infallible faith* wherein *Christians* may be saved.

3. That *Faith onely* is not the *One*, which hath other *Articles* added to it, then what the *Apostles faith*,

faith, the Nicene faith, the A-hanasian faith containe.

But such is the *Roman faith*, because *the faith of Rome*, in the *Council of Trent*, hath added the *Articles of Purgatory, of the Priests intention in Baptism, &c.*

Therefore the *Roman faith* onely is not the one faith wherein Christians may be saved.

That faith is not the true faith, wherein the professors dare not as well dye as live ; but such is the *Roman faith*, because in their Life they rely upon , and preach their owne *merits*, but at their death rely onely upon the mercies of God in the *merits of Jesus Christ* ; in which *divine, infallible, one true faith*, that you and all *Christians* with my self may meet, is the hearty desire of,

Sir,

Your Friend and Servant,

T. SWADLIN.

FINIS

